





THE TRUTH ABOUT
MARRIAGE

THE TRUTH ABOUT MARRIAGE

By
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HAYNES
LOS ANGELES
1931

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Two shall be born the whole world apart,
And speak in different tongues, and have no thought
Each of the other's being, and no heed;
And these o'er unknown seas to unknown lands
Shall cross, escaping wrecks, defying death;
And, all unconsciously, shape every act
And send each wandering step to this one end—
That, one day, out of darkness they shall meet
And read life's meaning in each others eyes.

—By Susan Marr Spalding

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CHAPTER I

MODERN ATTITUDE TOWARDS MARRIAGE

Marriages in our day are entered into very lightly by many people.

And by such people they are quickly dissolved if the marriage ceases to be pleasant to the married partners.

What about the institution of marriage which our ancestors—possibly we ourselves—considered a holy and sacred relationship to be dissolved only by death or infidelity?

Well, for many that idea is like an old piece of furniture belonging in the attic. The continuance of marriage is for them merely a matter of whim or caprice.

We live in another age. People dare question anything.

The world in our generation is trying to think out from new angles every human problem.

The present investigation of marriage is a part of the universal inquiry in this new age into the

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basic character of all things. We are no longer willing to accept tradition. Men with hammers enter boldly into the sacred precincts of any temple and break down any and all idols. This is an age of vandalism.

Rather it is an age of inquiry, for it is a new age, and everything hitherto accepted must be questioned. Everywhere men are investigating, not always in a spirit to know what is true, but because the old is being attacked, and the breaking of idols is an interesting pastime.

But the old is being overturned, and with many the hope is to be able to rebuild on better foundations.

Probably this latter idea is the spirit of the age, to rebuild a better and a wiser world, one more rational and worthy. And it seems necessary to discard everything that does not measure up to new standards.

Yes, the sacred institution of marriage is being attacked, attacked boldly, ruthlessly even.

In the past traditional marriage was too strongly entrenched to talk of investigating it. The mere suggestion of such a thing was somewhat like entering a temple in the presence of priest and worshippers and profaning the altar. The intruder would have been torn limb from limb.

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And yet authority—even the authority of tradition in the matter of marriage—has been necessary. Standards are always necessary. Without the authority of church and state upholding tradition there would have been little order in the world.

But for the people who justly belong to the new age, who have thus accepted the scientific spirit, who want to know why they must do or not do the things that have always been done, the standard must inevitably be "Truth as authority, and not authority as truth."

It is in this spirit that we desire to investigate, and discover, if we can, the truth about marriage.

CHAPTER II

STARTING OUT ON OUR QUEST

Here is one thing that we know: People want to be happy in marriage, and from what we know of certain so-called happy marriages we feel they have the right to expect to be happy.

The only plausible reason for the creation of human beings is that they were created to be happy.

Since marriage has proved in many cases to be one of the greatest agencies in all the world to bring about happiness, the question, of universal interest, is, What is the surest way to secure happiness through marriage?

Perhaps the most direct way to get at our subject is to ask what is the purpose back of marriage.

Biologically it is unmistakably the procreation of offspring.

In order that so important an end as the continuance of the human race on earth may be secured the relationship between man and woman is made so pleasurable that it cannot easily be cast aside.

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To do so is to develop all kinds of so-called psychoses, or nervous and mental aspects, which prevent the living of a perfectly normal life.

Biologically the end of the perpetuation of the race is secured by what we know as the sex instinct, which has three developments: First, love of the opposite sex in general; second, love of one of the opposite sex, or what is called the mating instinct; and, third, love of offspring.

From the point of view of the human being love of the opposite sex is the reason for marriage. But that covers a great deal of territory.

Love of the opposite sex is with many, in the crudest and most animal-like stage, merely sense satisfaction, a satisfaction of the kind that men know as brute lust.

Now, here comes in an interpretation of marriage. With many marriage is only sensual and brute-like sex gratification. And biologically it will secure the end of the procreation of offspring, the continuance of the race. If we were animals only, and brutal animals at that, unworthy of our human inheritance, lacking in the finer feelings of the cultivated human being, let us say, uncouth, such a marriage would suffice, after a fashion, but leave us vaguely and miserably unsatisfied.

Something within us causes us to turn away from

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the suggestion of such a marriage, but let us not call it a marriage, instead, a gratification of pure animal lust.

And yet it is perfectly possible that the purely lustful spirit—the beastlike spirit—enters into many so-called marriages between human beings. Sometimes it exists in both parties to the union, sometimes only in the man, sometimes only in the woman.

If it exists in one only, it is unspeakably offensive to the one in whom it does not exist.

But there are myriads of others who would go further in what seems like pure animal gratification, and because of the pre-eminent human aesthetic instincts enhance the enjoyment by reason of association with enchanting surroundings.

They would find an added delight in the appeal of beauty in the woman or the man. They would intoxicate themselves further with the glow of wine and the stimulation of music. Perhaps there would be the preliminary of delicate feasting. Even there might be the beauty of sensuous poetry.

All of these delights are made use of sometimes in order to lift up what would otherwise be merely brutal lust, but which is at best largely animalism, for it has little of the high flavor of sincere and unselfish friendship, little of the better part of men and women that we vaguely call the spiritual. It has as

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its end chiefly the gratification of the physical man.

And with this kind of pure animal-like gratification there goes the love of variety. There may be indeed the promise of permanence in the relationship, but it is too often found to be merely promiscuous mating.

Some men, and some women, never rise to what is characteristic of some of the higher animals, namely, love of one of the sex, fidelity to what we know among humans as the marriage vow.

It is a characteristic of the lust of variety that a new face is needed constantly to keep up the stimulation of sense enjoyment, and, while such a union may produce offspring and thus serve the biological end, it does not do so in the way best calculated to provide for the offspring or the discarded mate. And these factors must be kept in mind.

Thus we see that merely the biological purpose in marriage—the procreation of offspring and the continuance of the race—is not sufficient in itself to justify mere animal-like lust or promiscuous mating. For human beings the truly human elements must enter in order that there may be a relationship worthy of being called human marriage.

Actually it is quite conceivable that there may be true marriage when the biological end of offspring is not possible.

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Now we are perceiving that the biological reason for marriage—as important as it may be for those who have the love of offspring, and also for nature's purpose of the continuance of the race—may not enter in at all in what can, from the human viewpoint, be called a genuine marriage of the human variety.

But at the bottom of marriage there is always that instinct which is implanted by the Creator for the sake of the perpetuation of the race.

CHAPTER III

THE SOCIAL NATURE OF MARRIAGE

It is entirely obvious that marriage is the most fundamental and the most primary of human relationships.

No other relationship enters into comparison with it as to its basic character. For it is the fountain of all other relationships.

The relationship of father, mother, sister, brother, son, daughter, uncle, aunt, cousins, grandparents, and all blood relationships, proceed from it.

And more than that, from marriage proceed not only families and family life, but society itself, the nations, all humanity.

It would seem highly important to have the fountain from which proceeds all human life kept pure and protected by whatever useful means society may determine.

After all it is a question of society protecting itself.

The mistake that people today seem to be mak-

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ing in their extreme individualism in the matter of marriage is that it is merely a personal matter. We grant that it is a personal matter, and we shall later show how largely personal it is.

But when people become careless of others involved in marriage, and indifferent to all that may socially proceed from marriage, society has the right to take a hand.

The individualist asks: "Is not one the master, or the mistress, of one's own life and destiny?"

Yes, one has the inalienable right to life, liberty and the pursuit of happiness so long as his practice does not interfere with similar rights possessed by others.

If marriage is to descend to the level of brute mating, with no regard for offspring and the future,—descend into mere lust and temporary pleasure, it would mean that the fountain of all human life had ceased to be protected.

For licentious living destroys society itself as well as the individual.

We cannot allow the individual to pollute the fountain from which all drink. He may destroy himself, but he must not be allowed to destroy society. He cannot be allowed to make laws subversive of the common good, nor be a law unto himself.

One might want to build his house out in the

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middle of the city street, or to run his automobile without regard to traffic laws, or to violate other city ordinances which provide for the common good; but there is an order in human life without which life is not protected and no individual can be allowed wantonly to break those laws.

John Jones feels the instinctive or primitive urge of love of the sex. Nothing else matters to him.

He does not realize that love of the sex is given by the Creator to lead finally to love of one of the sex, and thus to mating, for the sake of the continuance of the human race. He thinks of his particular love of the sex as meant only for his individual delight, purely a private affair.

Is he unlike the rest of us? One of the most difficult things for the individual to realize is the fact of his social obligation.

We sometimes think that we have no obligations to society. Perhaps we do not have the social obligation to attend parties, receptions, and other things provided largely by the women-folks to secure contacts between eligible men and women who are eternally on the lookout for a suitable mate for themselves or daughters, but we can never escape the social bearing of our love affairs.

The precise form of the ceremony of marriage is not the important thing, but the fact of some form

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which will make marriage more or less binding, binding enough to compel the fulfillment of the obligations which follow from it, which are inherent in it and inseparable from it.

One may borrow money from another and feel that the essence of the loan is the verbal promise, or the mental intention, to repay the money. It is, but it is also indispensable for the protection of the lender that there shall be some visible evidence of the loan and the conditions of repayment. Otherwise the loan may prove to be as unimportant to the borrower as it too often is when there is no formality about it.

The same principle is true of marriage. Therefore it is always regarded as a social contract.

And when a young man tells a young girl that the essence of marriage is their mutual love, he is correct, but if he fails to protect her rights and the rights of possible offspring by a social contract which binds him, he is a scoundrel.

But we are getting new ideas in the matter of marriage in our day. Getting married has become a very commonplace thing. If one does not like one's partner, it is easy to get another, and start all over again. It is like taking a meal in a chance restaurant, he can find another restaurant for the next meal. If one does not like one's husband or wife,

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accepted on the spur of the moment, there are plenty of others. Why be serious about it? It is old-fashioned to take such things seriously.

And yet, as we have seen, marriage is the most serious thing in the world, the most important step in life, affecting human society as well as individuals for time and eternity.

It has always existed, as far as human records go, and it has always been entered into with much ceremony and consideration.

It seems right to question many customs and traditions that have become embedded in the life of the nations. For example, the Chinese did right to question the custom of binding the feet of their little girls and thus deforming them for life. We think they did right to dispense with their once cherished pigstails.

It is certain that we did well to dispense with the universal practice of dueling.

We are doing well to question the wisdom of war.

But those things are destructive, and marriage is constructive. It is inherent in the nature of man and indispensable for the conservation of human society, yes, and indispensable for human happiness as dueling and war are not.

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It is perfectly right to question marriage as an institution, even to consider abolishing the marriage ceremony. Why not? How can we know what is good or bad unless we investigate them? It is not enough to be told that marriage has always existed as an institution and been preceded by a ceremony of one kind or another.

If marriage cannot withstand the investigation, why not know the facts in the case? But it may prove that marriage is one of those institutions, like parenthood and childhood, that cannot be discarded or disregarded.

We have already seen its social nature. We realize that because of its social nature it must be protected from ruthless iconoclasts who have nothing in mind except the joy of destruction or the lust of plundering marriage sweets.

When the boy who is innocent says to the girl in these modern days, "Let's get married," thinking as he does so that it does not make any particular difference if a mistake is temporarily made, he does not realize that he is playing with parenthood and childhood as if they were temporary things. Possibly he is doing the girl an irreparable injury, and cheapening his own ideals. Probably he is doing irreparable wrong to his own offspring.

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Most of the cases that come to my attention as needing the advice of a psychologist, because of many kinds of complexes, have had a childhood which was marred by an unhappy marriage between the parents.

CHAPTER IV

EASY MARRIAGE AND EASY DIVORCE

As a result of the attacks on marriage, we have many new ideas, many new plans to bring about happy marriages.

The advocates of new plans say that marriage is after all a gamble. One can never know whether the man or the woman is going to be happy. The only way to be sure is to try marriage out first with one, then with another, until the right mates are united. Then marriage will be as happy as the most ardent lovers could desire.

One of the new plans to remedy marital unhappiness is trial marriage, oftentimes for a definite term.

Another plan is companionate marriage, which is after all precisely the same thing as trial marriage, except that it is not for a definite term; it can be dissolved when mutually desired, provided there are no children.

The idea back of the whole matter is how to take the gamble out of monogamic marriage. For

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most people are agreed in the matter of monogamic marriages—of one man to one woman at a time—as ideal. To those people who look upon marriage as largely an individual matter, the new plans proposed appeal with great force.

Frankly, how can the gamble be taken out of marriage?

The advocates of new ideas say that marriage must always be, in the very nature of the case, a gamble, and the only way to eliminate the hazard is to gamble again and again until the player wins.

This can be done, it is claimed, by making divorce an easy thing, obtainable by mutual consent when both partners are satisfied that their union is a failure.

But birth control should be practiced as long as there is an element of doubt as to the final success of the marriage. In this way permanently unhappy marriages will be avoided and everyone may be sure of getting eventually his or her true mate.

My own personal idea of the way that the gamble can be taken out of marriage and permanent happiness secured is by a scientific study of the subject, finding out just why marriages are not happy, and providing an education for young people in the most important matter of their lives which shall instruct them as to the means to avoid unhappiness and un-

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fairly secure happiness. Why not be scientific in this matter as in every other of our day?

Marriage may be likened to buying a farm. Some people know how to buy a farm. They understand farming, and soil, and seed, and conditions that make farming successful.

The trouble with marriage is that most people who enter into it are as ignorant as most city people are of farming. They undertake to buy a farm without knowing any of the conditions governing success. They know nothing about land in general, about soils in particular, they know nothing of seed or planting or cultivation or harvesting or marketing, and all the many elements that go into successful farming. How can they make a success of it? Would we expect farming under such conditions to be anything else but a gamble?

And similarly how can we expect marriage to be a success when those who plan to enter it know nothing about the subject except that people get married, and that some are happy, and a great many others unhappy?

They have never studied themselves. They do not know what they are, what they like, what they want to do or be, except, in some vague way, to be happy. They do not know what kind of a person will make them happy. They do not study the people

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who appeal to them vaguely for one reason or another. When the great rush of sex urge becomes strong and they become conscious of the element of sex in the other, they think, Well, I guess this is the real thing. I guess I ought to be getting married now while I have a good chance. John, or Mary, seems to be all right. After all, marriage is a gamble, or a lottery. Who knows but what I may draw the capital prize?

I had a letter recently from a young girl in a distant city, thousands of miles away. She felt that I was a safe person to write to because of my interest in my fellowmen. She wanted to find out whether she ought to marry a certain young man who was deeply in love with her.

Most girls do not welcome advice at such a time provided they reciprocate the love that is offered.

But this girl did not want to make a mistake. Can you blame her, reading as she does every day about unhappy marriages? She knew certain things about the young man's family which she thought might affect his character. She realized the importance of the step which faced her.

Of course, she might argue that she could get a divorce, but somehow the idea of getting married with divorce as the easy way out fortunately does not appeal to every young girl who is giving up her

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self, body, mind and spirit. She did not want to yield her body unless she gave also her mind and soul.

I shall not tell you what I told her, for that is a matter between ourselves, but I trust that she will go forward, or stand still, or retreat, according to the outlook for happiness.

I cannot fancy myself saying to a pure young soul like that, Enter into a trial marriage, or a compassionate one, if you like to call it that; practice birth control until you find out whether you want to live permanently with your husband; but always keep in mind that you can dissolve your marriage at any time by mutual consent. An honest study of yourself and your sweetheart and of marriage itself is not at all necessary; for, after living together awhile you can separate and try it out with someone else. Enjoy life. Take a chance. What have you to lose?

Well, what does a young girl have to lose in a trial marriage? I am not going to try to answer that question yet. But from what I know of young girls I fancy that many of them would lose the glory of a dream, for one thing, and a loveliness of spirit that would make life thereafter rather sepid.

But there are other difficulties in the way.

Biologically, and thus nominally, a marriage is intended to produce offspring. Deliberately to enter

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marriage with the provision that there shall be no offspring unless desired is to enter it selfishly and cold-bloodedly. Only sophisticated people could do it. It places the individual's sexual pleasure above the normal purpose of marriage, above the normal instincts of human beings as lovers and potential parents, it degrades marriage into a mere animal condition.

Furthermore, easy divorce is the last thing in the minds of those who truly love each other, and love is the only basis for marriage. Lust is no basis at all.

It is perfectly true that marriage as it now exists is often a failure, but it is too often a failure because it is entered into as lust sanctioned by law. People with bestial passions desire one another's bodies. Lust is cruel and filled with the spirit of hate as soon as it is gratified.

If marriages are failures now, will it improve matters to invite people to enter them more freely by taking away responsibilities and offering easy divorce? If modern conditions are degenerate, what benefit will ensue from legalising degeneracy? Sex-relationship in itself is not evil, nor wicked, if orderly and in harmony with the laws of human nature and society; but there is nothing more disorderly or terrible in its effects if animated by a bestial spirit.

Shall we not endeavor to restrain and eliminate

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bestiality and have our laws conform to the inherent law of our inner nature?

To change old laws and customs, frankly to meet modern demands in the matter of greater freedom in sex relationship, because people are not living up to the old ideals of marriage, would seem to be lowering our ideals to a degenerate age and would represent a descent into depravity. Can our civilization withstand such a lowering of standards?

As to the matter of morality in marriage, which seems to be involved in this discussion, morality is after all merely what has become established custom, the word "morals" is from the Latin "mores" and really means the manners and customs of a people.

But actually morality is based upon the highest ethical views of a people, their notions of right and wrong, of their duties to their fellowman and to God.

And so we are to think of the question of morality in marriage, not because of established custom only, but because of the factors of right and wrong, of order and disorder, of the harm done to individuals and to society by a disregard of its sacred and binding character, which are imbedded in marriage morals.

A man may live as a hermit, and get away with it, but as soon as he marries he becomes a social being and ceases to be able to live solely as an individ-

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ual consulting individual caprice. Unrestricted individualism cannot be permitted in marriage, because of the fact that marriage is the beginning of community life. Men who marry must be governed by laws designed to promote the good of the community.

CHAPTER V

UNSATISFACTORY REMEDIES

Laws which bring about some stabilization of human rights are always necessary in society. Individual judgment and desires cannot be relied upon to conserve the good of society.

The individual who enters upon companionate marriage is becoming a law unto himself. He is determining what responsibilities he owes to society. He may induce a woman to share such an uncertain future as he offers her, but in so doing is he fair to her?

Let us say that they have no children, but the woman in entering upon marriage is giving far more than the man. They are not biologically the same. She is changed even as to her appearance. She is changed in feelings. She can never be the same woman as before. The man shows little change either in appearance or physical structure. Does not the woman become the victim, however much she may be inclined to delight the man?

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Incompatibility in marriage is by no means discovered at the very first. It has its basis in many conditions which often are not apparent for a long time after marriage. The plan of companionate marriage could not possibly be a universal solution for unhappy marriages. It would affect only a certain percentage and bring in a train of evils that would far outweigh the supposed benefits.

Will a marriage deliberately entered into for the purpose of making a trial of it develop the right attitude towards marriage? Will not the first anger or discontent lead to a quick divorce? It is not an easy matter for any two individuals to live together constantly in the close intimacy of marriage. What must be the result if there is an easy chance to escape from its bonds? The coming of children is often the one thing that binds people together closely enough to enable them to understand each other. Marriage practically in every case, after the honeymoon is past, becomes a matter of mutual adjustment.

The remedy for unhappy marriage does not seem to be a trial marriage with easy divorce, but in choosing a mate who is adapted by all the conditions to enter into a marriage with the one who chooses.

Universal education along this line would seem to be the most useful requirement for happy marri-

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ages. Careful study of conditions beforehand need not be accompanied by sex indulgence.

Another difficulty that comes to mind is the fact of *easy divorce*. If a divorce be granted in the case of a companionate marriage, what is there to prevent a divorce by mutual consent in the case of unhappiness developing after children come, when the marriage has become a "family marriage?" Provided of course that in the separation agreed upon provision is made for the maintenance of wife and children, as now?

In other words, if we once admit that marriage may be ended at the will of both parties in a given case, what is to prevent *easy divorce* for everybody? Does not the plan, whatever its appearance, mean only universal divorce, an *easy divorce*, and that without a trial to ascertain the facts as to justice or injustice done?

Suppose in a companionate marriage one of the parties continues to be in love, how will it relieve the other partner of a disagreeable situation? If the woman to the agreement—I hesitate to call her a wife when she has not assumed the responsibilities of wifehood—desires to become a mother and thereby continue with the man who, secretly or openly, desires his freedom to enter into a new relationship,

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what is to prevent her becoming a mother and thereby compelling her unwilling mate to continue with her in a family marriage? Will he be happy? Will he not strive to break away?

Does not the character of men and women who enter into marriage have a great deal to do with its happiness or unhappiness? And is not the supreme thing the need to change human character?

The remedy would not seem to be to tear down the barriers of protection to human rights that now exist. Marriage will continue to be imperfect as long as the people entering it are imperfect. We can improve it only as we improve people.

And now what would the probable effect be upon the minds of young people if told that living together as man and wife, without the necessity to continue as such, was the law of the land? Would it not be apt to stimulate promiscuous sex indulgence? Young people would say, even as now they have been known to say when strongly tempted, "Marriage is after all only a form;" and the result would be complete demoralization in society with no forms at all. Unbridled lust would rule. Now we have public opinion and law to uphold the custom of a permanent marriage and make it seem to be a marriage.

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All barriers would be swept away if marriage were only a matter of trial and easy divorce, and we can easily imagine a time when men and women would be as free as dogs to mate with whatever dog of the other sex that came around.

How about monogamic marriage, marriage with one only? What is the nature of the instinct of love when it awakens in the human heart? I do not now refer to strong sex desire, but to that holy instinct of true love which puts a woman upon a pedestal and makes her an object of reverence? Does not love desire marriage only with the beloved? Does it not desire that such marriage be eternal?

Is not this kind of love truly human, even though it be mirrored now and then among the animal creation? It is distinctly opposed to mere animalism. It is a matter of the mind and spirit. It represents a true marriage of mind and soul. Shall we do away with all such ennobling sentiment that changes sordid life into transcendent beauty? Such sentiment makes marriage. Have we forgotten the romance enshrined in literature and music?

Frankly, is the word "marriage" to be thought of as an appropriate name for a relationship which has in mind only temporary sex-satisfaction? With

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a possible view later on to having children? Does not marriage unavoidably involve in thought and loving desire the purpose of children? Can it be entered upon in any other way than as involving children? The thought of children as blessing it ennobles it, gives it its true end, its heavenly fruit.

Shall we open wide the gates for easy sex relationships? Will it not be for the many who have strong sex-desire a strong incentive to try out sex relationship in a sordid way?

Wherever in human history marriage has been lightly regarded, and the marriage relationship easily dissolved, ruin has come quickly. Shall we invite a flood of debauchery?

Rather let us give the sanction of law and custom to marriage in order that it may be upheld. Lust is always ready to break it down. It respects nothing good or holy. It is the spirit of hell that would defile and destroy everything truly human.

Let us think soberly about marriage, and yet with joy, for it is the fountain of human delights if entered into with the spirit of true love, in a normal way, and for its biological purposes.

The failures in marriage are due to human nature. Let us not destroy marriage, but improve hu-

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man nature. Let us educate it. Let us train our boys and girls to look forward to marriage as the holiest and most important of relationships. It is the fountain from which flow all other relationships. It makes the community. It continues humanity upon the earth. There is no joy that equals a happy marriage, no use so great to perform for humanity.

CHAPTER VI

TAKING THE GAMBLE OUT OF MARRIAGE

The only true basis for marriage is mutual love.

But this love must be based upon mutual respect. When a man feels that he can trample on the rights and privileges and happiness of a woman he ought not to marry her.

For this reason we can see why the so-called marriages of the past among many peoples, notably where the woman was purchased or stolen, was not apt to be a marriage, but the woman was merely a plaything of a man to be tossed aside when he felt like it, as a child might drop a plaything, or else she was a servant, or worst of all a mere slave.

It takes a very high degree of civilization and spiritual development for one human being to treat another well when that other has no rights or privileges that one must respect.

We see therefore the importance of a woman being considered as a human being, with equal rights and privileges as man, but it has taken a long time

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to bring such a situation about. Men would never have given women their natural rights if it had depended on them. So I say hurrah for the women who have secured the rights of women.

Actually the Christian religion has brought about both the freedom of the slave and of womankind. It took a long time to do it, but the Bible showed a few men, who by the way were not slave-owners, the brutality of slavery, and the Bible showed women that they were not to continue as playthings of men, their servants, nor their slaves. The Christian religion has given dignity to womanhood, and compelled the respect of men.

So I hail the freedom of womankind with joy because of what it means not only to the happiness and welfare of women, but of the men as well.

If a man marries a girl or a woman that he considers in any way inferior to him, or one that he can easily take advantage of, he is almost sure to take advantage of her. So I would advise the men folks, for their own happiness, not to marry a woman that they consider inferior. A man must respect the woman that he marries and treat her with respect.

Of course, some men treat all human beings well, whether they are men or women, whether they are rich or poor, learned or unlearned; but they do it because of high principles within themselves.

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It is the rule for many of us, because of our imperfect human nature, however, to treat people who are not so well-off or as cultured as ourselves with a certain degree of condescension. In a marriage the man must respect deeply the woman he marries, or else not even he can be truly happy, and of course the woman in such a case would live miserably.

Therefore we see how delightful it is of the Divine that He implants in the heart of the lover a feeling of unworthiness in the presence of so sweet and wonderful a creature as his beloved. And it is up to the woman to see that she is always wonderful to the man she marries. If she gives way to her temper or to her nagging habits or to other infirmities of her nature, she will surely lose the love of her husband.

Women ought to try to keep sweet and lovable, but above all else to maintain their dignity. A man ought to feel that he cannot go as far as he likes in his careless treatment of her. I do not advocate having women go around with a chip on the shoulder bristling for a fight at the first show of careless treatment, but there ought to be a certain withdrawal if the husband tries to treat her badly, the dignity of self-respect.

And it follows that a woman who does not respect her husband is apt to lose her love for him. It

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is too bad, sometimes, but it is true. Women like to look up to men and to respect them. This respect may be based on mentality or character or talent, but there must be respect. A woman despises a man who is not as intelligent as she is, and she is apt to show it in what she says to him and in the way she treats him.

So, be sure that you have respect for your husband's intelligence before marriage. For you want to be happy in marriage.

Do not marry him to educate him or to reform him morally. You will undoubtedly see many things that need reform, but when it comes to undeveloped brain power or to morals, you will have uphill work.

Of course, women often marry to get a home.

That is not the best kind of reason for marriage, but many people get through life in comparative happiness where the marriage has resulted from the woman's desire to be provided for rather than because of her love for her future partner.

Mutual love is absolutely essential for a perfectly happy marriage, and it ought to exist before marriage; but often after marriage, where love has not been the real basis beforehand, a strong affection may develop, especially if the husband is kind and strong and has his wife's respect because of intelligence and character.

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Everyone knows that girls marry a man oftentimes simply because he is wealthy, or supposed to be. It is too bad for a girl to have to sell herself for luxury, but if she does so, and can retain her own self-respect and the consideration of the man she marries, we shall say nothing against it. Sometimes the girl finds out after marriage that she ought to have waited for the right man to come along; but then she did not want to take a chance.

We all remember the famous couplet from the poem of "Maud Muller:" "Of all sad words of tongue or pen, the saddest are these, it might have been." Yes, "God pity them both, and pity us all," who plunge into matrimony because of sordid reasons, or for any reasons except the highest and best.

I repeat, Love, mutual love, is the true basis for marriage; and it is the only basis for a perfectly happy one.

Another requisite for happy marriage is love to God and man in the hearts of both partners.

The self-centered life is apt to be a selfish one.

The acknowledgment of the Divine seems to be necessary to keep us properly centered and related to the world in which we live.

It is essential for husband and wife to believe alike in order to be happy, and there must be the

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acknowledgment of God with both and the recognition of our duties to the neighbor to get on well.

A man or woman who does not acknowledge the Divine is unhappy, restless, and sometimes the conscience is not very active to keep one true to one's obligations. A good deal of moral support is necessary to enable us to walk straight through life.

A belief in the Divine helps as nothing else does to keep us faithful to our obligations, and especially to marriage. We are not bodies alone; not minds alone; but spirit primarily, and from spirit we have minds and bodies.

Religion not only unites man with God but also with his wife. A marriage without religion is apt to be a restless one, and oftentimes an unhappy one. If you are at all religious, be sure to marry one who is either religious, or has deep respect for religion. The same advice applies to the young man who is religious.

CHAPTER VII

WHOM SHALL I MARRY

"Whom shall I marry?" This question is a very personal one for both sexes. It is tremendously important. It is universal in its interest. It is a vital question.

But many people do not realize that girls and women are asking it for the first time in history. That may come as a surprise. Many have supposed that girls and women have always had somewhat to say as to whom they should marry, but historically it is not the case.

No doubt women through the ages have wondered whom they might marry, but it was idle for them to ask the question. Their consent has had little to do with the case. Their husband was provided for them. They had to accept whomever was offered. It was not even possible for them to refuse to be married. Willing or unwilling they had to undergo what the world has called marriage.

Some people may question my statement. Let us

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take China as an example. For 2,500 years a system of filial piety, emphasized by Confucius, has prevailed. Under this patriarchal system the father has had absolute power over all his children. The sons escape by entering upon their own lifework, but the daughters never escape. When they marry they pass under the control of their husband's family. This situation has existed from time immemorial.

China to-day has one-fourth of the population of the globe. Since the girls and women of that country have had to take what those in control of them gave them in the way of marriage, we see that in one single country one-fourth of the women of the world have never had anything to say about whom they should marry.

Japan offers no better condition for women. It has never done so.

In India the girls as a rule are married long before they are able to become mothers and have never had a ghost of a show to choose their own mate.

In other Asiatic countries women are helpless in the matter of choice.

The whole continent of Africa, as to its native-born population, offers, if possible, worse conditions to women. In some places they keep them in cages until they are married.

As to Europe we know that girls and women

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have been given in marriage by parents, and usually without their consent. Willy-nilly they had to submit.

It is only in recent times that girls and women have been able to choose their own married partners, that is, to any large extent. Think what the girls and women of our day have to be congratulated upon. This new age in which we live has a meaning all its own to womankind.

Of course, we are sure that women in all countries have in the main submitted gracefully and carried out their part of the marriage contract; but the fact remains that no contract is properly a contract without the freely-given consent of both parties to it. While women have smiled, and even laughed, enjoyed their children and otherwise made the best of their virtual slavery, having as good a time as their spouses permitted, ideal marriage has been more rare than a perfect day in March.

Even in England and the United States, where we pride ourselves upon the freedom of the individual, the custom lingers here and there for the father of the bride, or someone who represents authority over the girl, to come forward at the wedding and give her to the groom. It is necessary, of course, for minors to be legally under the supervision of guar-

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diana, but our disappearing practice has in it the flavor of that time when the girl had no choice at all.

Have not our sighs gone out to Lucy of *Lammermoor*, immortalized by Scott, who is forced to give up the man of her choice to marry the man of her family's choice? Some of us are perhaps better acquainted with that tragedy through the music of Donizetti's opera of *Lucia*. In some respects it is the most tragic music of all operas. It carries with it the universal tragedy of all women who have been forced into a hateful marriage when loving another.

Yes, let us remember, that free-will is indispensable to perfect marriage. Of course, all men have not been free, as, for example, the sons of families in those countries where marriages have been matters of family arrangement. But in the main men have had a good deal to say in the matter of choice.

World civilization is seeing for the first time in any general way the need for freedom upon the part of girls and women to the marriage contract; not because men concede it, but because women demand it. It is in the nature of most of us to be a little bit tyrannical if we can get away with it. We give up our prerogatives, whether they are just or unjust, with as much reluctance as kingly tyrants have done.

But after all the important question is no longer

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that of girls and women being forced into marriage against their will. That is, not in modern countries.

Nor is the situation today always thought of in terms of "Whom shall I marry?" Too frequently it gets to be, "Whom can I marry?" That is, "Whom can I get?" "Who will marry me?" When girls get around twenty-six they are often ready to marry almost any man at all. They are very particular earlier in life, but as time goes on they begin to get desperate, frantic, in a state of panic.

Now that attitude is all wrong. It is always a matter of whom they should marry. In their impatience to get married, because of many considerations, they overlook the important thing, happiness. They ought not to worry about getting married to anyone whatsoever who comes along, but always about whom they should marry. They are not to be finicky and capricious as a fairy-story princess might be, but still they are to consider seriously whom to marry.

Marriage is too serious a relationship to be entered into simply for the sake of getting married.

For men the question is quite the same, "What woman is qualified by character and training to make me happy?" Men have better opportunities to get married than women, for there are many over-an-

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ous women, but it is not always easy to find the right woman. Far from it.

Now let me state here with all the emphasis possible,—single-blessedness is better for both men and women alike than the hell into which some marriages plunge one. A wrong choice in marriage is not easily rectified, not even by divorce.

Marriage is ideally the happiest relationship in the world, in every way the most satisfying, enchantingly beautiful. It is heaven on earth when it is ideal. It is supreme over all others in the sense that it is the fountain from which all other relationships proceed. There is nothing else like it. In going out of the single life into a true marriage one goes out of earth into heaven.

The change from the single life to the married life is so complete that no one can realize it who has not had the experience of it. It makes no difference how keen one's imagination may be, however much of married life one may have witnessed from without, however well instructed one may be in all the elements that enter into marriage, one knows nothing about it in any real way until he or she has been married.

This statement applies to those who have tried to get the enjoyment of marriage without paying its

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price, as well as to those who know nothing of it in practice.

I will go further and say that no one knows anything about true marriage, even though he may have been married, until he comes into the realization of an ideal marriage.

So, if you are married, and think you know all about it, and at the same time you are skeptical about married happiness, it means that you have never been truly married.

Yet, even for you, skeptic that you are, your marriage experience may be the indispensable thing for your eventual happiness in marriage. It may be, in other words, a course of instruction, a necessary training, to fit you for real marriage. So take heart and go forward to the possible joy ahead.

CHAPTER VIII

THE YOUNG MAN LOOKING FOR A WIFE

Well, young man, what are you like?

I am going to take it for granted that you are a young man of good principles, that you are honest, diligent in business, tell the truth, and are generally reliable. You may not be rich; you probably are not rich now, but you have the things in life that are worth while after all, for you have good character, and you in the course of time may be rich.

Riches are after all largely accidental. If you do not believe that, ask rich men. Few of them know how they grew to be rich. If they are conceited, they may talk about their industry and their talents, but riches come oftentimes to men who do not deserve them and do not come to others who do. And those who are rich scarcely know the secret of getting rich.

I have already suggested what you are like as to character, that is, in a general way. As to your personal appearance, I do not know. You may be

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handsome or plain. That is not of great importance. You probably keep yourself looking up to the standard of the young men of our day.

What have you to offer a wife? Well, let us say that you have good character. That is splendid. You have the right beginning for happiness. You are probably making a living. It is necessary to have money enough to live on. And it takes more for two than it does for one.

Now what do you want in a wife? If you will step this way I will show you a girl of the period.

This girl before you is good-looking. You will have to admit that. People on the street would turn around to get a good look at her. But I want to tell you that there are plenty of good looking girls.

This girl spends a lot of time on her looks. You can tell that from the careful and expensive way in which she is groomed and dressed. Her beauty parlor bill is large. She expects admiration, even though she seems to be indifferent to the gaze of the public. She is dressed up for the purpose of getting admiration.

Now that is perfectly all right, for every girl or woman should look her best at all times, and she is justified in parading before men so that they will see her good points. Now is her chance to get a husband. Girls must look their best. That is the way

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they attract attention. That is the way they get a husband, and getting a husband is the big thing in a girl's life.

Here are some questions to ask yourself? Do you want a wife who is merely good-looking and is devoid of intelligence? They call them in our day a dumb-bell. Does this girl before you look like a dumb-bell?

Of course, I do not know, but I would advise you to find out before you start to fall in love with her. A beautiful dumb-bell is apt to be trying on one's nerves. One has to carry on a conversation after marriage with one's wife. There are hundreds of hours when it is necessary to do some talking or to be bored to death by the silence of the beautiful dumb-bell.

Personally I know of marriages where husband and wife can talk together all day long and late into the night on subjects of mutual interest; not merely talk about their friends and neighbors; but about a thousand and one interesting matters. They never seem to get tired of discussing things worth while.

Do you like music? Find out if this girl has any interest in music; and, if so, if it is merely jazz that she likes.

Do you like pictures and statuary and other forms of art, beautiful homes and beauty in general? If

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you do not, may be it will be all right for you to marry a girl who does not know anything about art or artistic things. But, if you do, it would make life interesting after marriage to be able to share your enthusiasms with your wife.

Do you think this girl can cook or sew or keep house or make a pleasant home? Married people need to eat and to live in homes and it may be trying to have a domestic dumb-bell for a wife.

Does she care for home life?

Does she care for children?

Do you think she is unselfish?

It is hard to tell, for her good looks are apt to make one forget personal qualities. And yet after marriage, if she is cold and hard and selfish and uninterested in you and your problems and in your mutual home and in having children and in the big things that make life thrill with interest, of course you will not be happy.

However, you must judge for yourself, but be careful. Do not act in a hurry. There are many fish in the sea and many lovely girls yet to be had.

Let us think of a young man taking a walk along Broadway in Los Angeles, or State Street in Chicago, or Broadway in New York. Any one of these streets will show any young man a vast multitude of girls and women of all types. Let us say that we

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are walking along the street, any street of any city where the crowds are great.

As you look out on this vast throng of people, most of whom seem to be feminine, doesn't it strike you that a crowd such as we are looking at now is made up of a great variety of types, each one as different from the other as if they had only the common factor of a common humanity? Did you ever wonder why they are so different?

Take, for example, their stature. They are not at all of the same height. They vary greatly in that respect.

Then consider their figures, men and women. Why are they so different as to slenderness and stoutness and shape and height and contour of face and color of eyes and hair and tint of skin? Do they come from such a vast variety of countries and sections of our country where the water and food are different? Do different thoughts and feelings and moods and inheritances make all these differences of a physical kind?

But I know you are interested in seeing the girls, and particularly the one girl of all the world for you. Do you suppose she is in this throng? Who can tell? How is it possible to find her, she who is to be dearer to you than life?

Well, let us look at them. Is she to be tall or

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short, large or small, stout or thin, or just medium as to stature and figure?

Let us see your size. You are about five feet nine inches, and weigh about one hundred and seventy pounds. That is a good size. Somehow, so far as size is concerned, possibly a girl a little smaller than you are will about suit you. People usually like people about their own size when it comes to marriage. The girl likes to look up just a little bit to her husband, and at the first she certainly ought not to weigh as much as he; in fact, considerably less than one hundred and seventy pounds.

Yet one of the happiest couples I ever knew, one of the happiest marriages, was of a man who was not over five feet three and a woman who was easily five feet ten inches. That is the way I remember them. I saw them walking down the aisle of the church the night they were married. I was only a little boy, but the impression made upon me of the difference in height was strong. I saw them many times afterwards and always I thought of their difference in height, and yet I always thought of their obvious happiness.

Sell the suggestion I have made as to a man being taller and heavier is one that experience confirms us in believing to be wise.

Now shall it be a blonde or brunette? They say

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that gentlemen prefer blondes, and blondes are strikingly beautiful sometimes, but so also are brunettes and those that are half way between brunette and blonde.

After all, possibly you know best what you like.

It may be that there is a subtle something within each one of us that causes us to be thrilled by a blonde or a brunette or something half way between, dependent upon our own blonde or brunette quality.

The girl you marry ought to give you a thrill as you touch her hand and have her hand caress you. Some people say it is all a matter of vibration. Who knows? It is certain that some touches thrill us and some do not, and we know that this thing of thrill is not merely a matter of imagination.

The thrill of which I speak may sometimes be recognized in shaking hands, and yet it is not always a matter to be decided by a handshake. But there ought to be a certain congeniality in the touch of the hand, a pleasurable feeling, a desire perhaps to keep hold of the hand. I know many married couples who still like to hold hands.

However, here in the street we shall not have the chance to shake hands with the girls we see, for they are strangers.

Some of the faces we see show refinement and education and cultivation of talents. Some of these

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girls and women are no doubt musical, or artistic in other ways. Some have studied books and some have studied chiefly in the school of human nature.

But many of them seem to have studied little at all, if one may judge from what we see in their faces. It strikes me that some of them, in spite of their obvious good looks, are of the dumb-bell variety. I have nothing to say against them. It takes all kinds of people to make a world. There are just as many dumb-bells of the male variety.

Do you know that after a while one gets tired of staring at people in this way, for one does not really see into the soul of those who pass us on the street. We are seeing very superficially.

Many of these people may have delightful natures. They may be intensely interesting if we were to come into closer contact. And some of them that appear interesting may turn out to be so common in thought and feeling, and by common I mean commonplace and perhaps a little rough and unpolished, that one feels the difficulty of getting a solution of your problems as to the girl you ought to marry from seeing girls in the street.

Yet a crowd is always fascinating if one has a vivid imagination and can follow home in imagination a person who attracts his attention and see what

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the person is like. But who can do that with any degree of correctness?

Each individual is different and the environment and life of each one differs, and our experience is after all so limited that we cannot imagine correctly anything more than the most external and conventional things.

What you need to do is to meet girls personally. Do not think that each one is necessarily an angel because she is a girl.

Study the girls you meet. Try to analyze their characters. Here are some of the things that you are to ask yourself about them:

Are they good-tempered?

Will they lose control of themselves at any little provocation?

Will they nag?

Will they be critical?

Will they be sarcastic?

Will they be blindly jealous?

Will they demand expensive attention and entertainment regardless of your financial ability?

Will they consider you and your interests and welfare and your future?

Have they any real interest in anyone else than themselves?

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Will they insist on beautiful clothes and a beautiful home without regard to your income?

Have they been so accustomed to expensive living that they cannot adapt themselves to anything else?

It takes money to live, and much money to live in luxury. Nothing brings unhappiness into the home more quickly than shortage of money when the wife is thinking of herself only, or chiefly.

When the wolf comes in at the door it is too often true that love flies out of the window. One of the greatest causes for unhappiness in marriage would often seem to be the lack of money to provide the things one needs to live in the way that one likes to live.

Then you are to think of some other basic things. For example, are you of the same race?

Of the same nationality?

Of the same stock?

Have you a common background? By background I refer to the mode of living in early life and the kind of education and culture and association you have had. It is necessary to consider one's mutual background, and nationality, and race.

And then as to religion, do you differ? Has she a strong tendency, from inheritance and training, to follow along certain religious lines which are contrary

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to your inheritance and training? Nothing separates more deeply in an interior way than religion, and sometimes religious prejudices.

Is she willing to adjust herself to you and to your life and to your income? Does she know what your income is, and what your prospects are, and if she says it makes no difference what you earn, and she doesn't know what a difference the lack of income makes in one's life, can you make her understand? Many girls in their enthusiasm are willing to undertake marriage with a man of small income but when the hard times come and the lack of nice things cut into the quick they are filled with rage at the situation, and a man's troubles really begin.

What does she think of the coming of children? Does she love them, love them enough to go through childbirth and the hardships of child training? It takes a big feminine soul to meet life on this side. But what beauty is revealed in unselfish motherhood!

Try to look through your girl's eyes into her soul and find out if she is fundamentally selfish.

See if she is cruel.

See if she is domineering and insists on her way in everything. Be sure if she does you will be crushed,—at least will suffer bitterly by her insistence.

Ask yourself if she is fickle. A fickle woman can

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shame a man, can try his soul, and sometimes she will disgrace herself and him.

Are you interested merely in a pretty face, or a charming feminine figure, or pretty ways? They have a tremendous power to keep us from seeing through them into the character behind them.

I am trying to save you from unhappiness, trying to take the gamble out of marriage for you. It cannot be done wholly, but one can avoid a lot of trouble by trying to see his girl as others see her, and especially in her adaption to him.

Love makes us blind. We see the other one as we want them to be. We marry our ideal. We invest them with virtues that exist only in our mind.

Be sure you are right. Know what you want. But realize this that no man under heaven has the ability to avoid a mistake altogether. I believe there is a Divine power that rules over human life and can keep us from an unhappy marriage if we will only ask for guidance and will not be pig-headed in our purpose to have our way.

CHAPTER IX

THE YOUNG WOMAN LOOKING FOR A MATE

And now, young woman, what kind of a man do you want for a mate?

I use the word "mate" purposely because I want you to think of marriage as mating. That means getting someone who will be a mate for you, one who is so like you in many ways, in likes and dislikes, in racial background, in early environment and conditions, in ideals and aspirations, in religious attitudes, in desires and hopes, that you are really mated.

You cannot expect great happiness if all your time is spent in getting adjusted to things that are really basic. It takes enough time to become adjusted in the outward and superficial things of life when people are of the same breed and understanding of life and expectation from it.

I advise you first of all to read the previous chapter where we have had a young man looking for a wife. He wants a wife. He is not always or per-

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marily looking for a mate. But he will not be happy unless he is properly mated. He may choose a girl because of her good looks or her style or her charm, always thinking whether she will be a credit to him in the eyes of his friends.

Frankly, if you are only a beautiful dumb-bell, or a domesticated dumb-bell, or any other kind of a dumb-bell, you are probably not the kind to make him or any other man happy. Unless also he is a dumb-bell.

If you realize that you are some sort of a dumb-bell, do not marry a brilliant man. He will get fearfully tired of you, even if you are beautiful.

A rich man—the kind that most girls are looking for—may be proud of your good looks and like to show you off before his friends because of their admiration of your looks, despite the fact that you are a dumb-bell, but it will be much as he would show off his dog or his horse or his golf clubs or anything else that was his particular property and aroused interest.

But you will not in that case be married. You will be only a piece of personal property kept for show purposes, paying for it in a way that will take away your self-respect and leave your soul very empty. For dumb-bells have souls, even though dumb.

Whether you are a dumb-bell or not, be careful

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about marrying brilliant men and rich men, and be careful about marrying every other kind of man.

Brilliant men are often conscious of the fact and require a great deal of admiration.

Rich men, knowing that they can buy almost anything they desire, are apt to be fickle and develop the desire to trade you for another female.

All other kinds of men have their own peculiar faults and shortcomings and need to be studied in advance.

So be careful about marrying, for your world is going to be occupied by marriage more than will be the case with your husband. He has so many other interests that he oftentimes devotes only the scraps of his life, his off hours, to his home and family.

You no doubt remember what Byron said, "Love is of man's life a thing apart, 'Tis woman's whole existence." It is of tremendous importance to you to marry just the right man, one who is your soul's true mate.

Now ask yourself a few questions.

Have you the qualities to make a man happy?

Have you the gift of being entertaining? You will have to spend a great many hours with your husband alone and it will be necessary to talk. Do you keep up with the things that interest men and women of intelligence?

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Do you love music? Of course, I mean real music, not jazz. The mutual love of music unites people.

Do you like art in any form? Mutually artistic tastes unite. The artistic soul cannot be very happy with one who lacks in this respect.

Do you like literature? What do you read? Only the daily paper, and the sensations which it may feature?

Do you ever think things out? Do you believe you could help a man in the solution of his problems, so as to be a help meet for him?

Do you know how to sew at all? It is very necessary at times to be able to sew on a button or do a little mending. A man expects a woman to know how to sew to some slight extent.

Do you know how to cook?

Do you know how to keep house, or to manage a house?

Are you at all domestic? People have to live in homes and they must be kept attractive.

Do you care for home life?

Do you love children? Do you want children? If you do not, be sure not to marry a man that does love children and one who looks forward to children.

Are you cold and hard and selfish? If you are, you will never know what a happy marriage is. You will want only service from your husband. He will

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always be someone to exploit to get you what you want. He may become docile and kill himself with work to give you the things you demand, but no selfish person, and that means you, can ever expect to be happy. So if you are selfish, self-centered, hard, demanding all and giving as little as possible, you have nothing to expect of life until you change. Life has nothing to offer you. Real happiness is only for those who love others and find a joy in service.

Are you good-tempered? Or good-tempered only when everything happens the way you demand? Do you lose control of yourself at slight provocation?

Are you apt to nag?

Are you so critical that you make life miserable for ordinary human beings?

Are you sarcastic?

Are you blindly jealous?

Do you demand expensive attention and entertainment regardless of your sweetheart's ability or your husband's income?

Will you readily consent to deprivation in dress and homelife if the need arises?

Do you know from practical experience how much it costs to give you what you demand?

If you have a bad temper, little self-control, if you nag, if you are selfishly critical and sarcastic, unreasonably jealous, demanding things that your

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husband cannot buy you, unwilling to co-operate in building a home and future comforts, you have little to expect from marriage, except to make one, or many men, so miserable that they will curse you and marriage. You are not fitted to be the mate of a good person, for you would make him unhappy, nor fitted to be the mate of one like yourself, for he will be as impossible as you are and marriage will be impossible.

Do I seem hard? Well, very many marriages are failures, and one who expects to understand why they are failures must study the conditions back of unhappy marriages. Who expects sweetness from a lemon? If you want to be happy in marriage, you must realize that all happiness is a matter of character. If people cannot live with you happily now because of your impossible character, a husband will not be able to do so.

But very frankly I have the greatest belief in the possibility of your becoming whatever you desire to become. The condition of success is that you shall desire it strongly enough and persist in it day in and day out forever. You will meet with many defeats, but you will eventually win.

Now let us think of you as you really are in possibility, *sweet, attractive, lovable, delightful in mar-*

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ner and character, created by the Lord to enter into a true marriage with another ideal person.

There are many things to remember in getting married, but act at least as sensibly as you would in buying a new dress. You ought to act as sensibly as you would in building a home for yourself, thinking it out in advance. Then you may not get what you want, but will get nearer by far to what you want than if you plunge.

What you are now to do is to be cautious, thoughtful, consider the things that may prevent a happy marriage, and also those which will make one practically certain. You are to learn to love wisely, for the sake of yourself, the man you want to make happy, and your possible children.

Remember in general that marriage is, as Swedenborg terms it, "the jewel of human life." Remember that it is the most fundamental and primary relationship of life, the fountain of all others. Remember that in it "two become one flesh." Remember that the union of minds and spirits is essential, and without such a union there is no real marriage.

CHAPTER X

EDUCATION FOR MARRIAGE

Marriage ought not to be a lottery, only a few people drawing prizes. Everyone ought to draw a prize.

We have tried to analyze unhappy marriages and see why they are unhappy. We have made up our minds that the way to take the element of chance out of marriage is to learn about it and about ourselves and about the one in whom we are interested before we marry. After marriage we invariably learn about these things, but then it is too late to prevent trouble.

Can it be done? We believe that not only ought young people to be educated for marriage, but that they can be educated in this matter *successfully*, *successfully* enough to avoid a large percentage of the trouble that comes after marriage.

Certainly the subject is more important than almost any other that young people now study in high school and college.

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Some one here asks, Who will do the teaching? Will it be a teacher who has had no experience of marriage? Or someone who had had too much experience of an unfortunate kind?

Naturally it will require expert teaching by people who have trained as psychologists are trained to teach their special subject.

We have expert teachers of chemistry. Why not have expert teachers of marriage? The science of marriage is not unlike the science of chemistry, it is learning how to make proper combinations of people, and avoid improper combinations.

The trouble is that our educators have not yet thought seriously of the matter. It may take a few years yet to direct their thought to the problem. New ideas enter slowly into people's minds, even into the minds of educators. But they are making progress.

Is it possible to train the younger children to look forward to a happy marriage? Yes, I believe so, to a limited extent. How? By telling them how married partners should treat one another, what an important institution marriage is as the fountain from which all other relationships in life proceed, how marriage can be made happy, how necessary it is for married partners to treat each other with respect and consideration.

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I once knew a boy whose mother had not had an ideal marriage in some respects. Her husband was a man of splendid character and had great respect for her character and virtues, but he was not at all demonstrative. In fact he had come of a long line of ancestors that taught men folks that they were not to make any show of affection. They were thus austere in their bearing, although not at all unkind. The boy's mother was probably starved for the show of affection. Not being able to receive from her husband the demonstrations that most women love, she saw to it that her boy should understand their importance.

So she told her little boy about some distant relatives whose example was a very unusual one but very pleasing to the womenfolks. The husband and wife had no children, much to their sorrow; but the husband made up for their mutual loss by the most remarkable gallantry and kindness and consideration. He treated his wife always as if she were a *sweet-heart*. He helped her to dress, to take care of her household so far as help could be given by a busy man, to do the thousand and one thoughtful things that a loving husband can do for a beloved wife. They were ideally happy.

The boy's mother told him of the many courtesies shown the wife by this model husband, and said,

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"Now, John, when you grow up I want you to treat your wife like Dr. Porter treats his wife. Make her happy. Be thoughtful. Be appreciative. Don't hesitate to tell her that you have been thinking of her during the day. Tell her that you love her. Say sometimes the nice things that lovers say to their sweet-hearts."

Children can be trained in the home as nowhere else, but mothers will have to have the usefulness of such training impressed upon them. Children will be powerfully impressed by what you tell them of the ideal nature of marriage.

But they will also be more powerfully impressed by the example they see in the home. It ought to make fathers and mothers ashamed of themselves to give such horrible examples of married infelicity.

Fathers should learn to be pleasant in the home for the sake of the children, and mothers should try to stop nagging and being temperamental and otherwise disagreeable. They are teachers in the art of making home unhappy more often than they know.

Parents are often responsible for passing on mental pictures of unhappy marriages that are later worked out into the lives of their children. There seem to be special little purple devils that take delight in stirring up maliciously the passions of married partners and make them forget decent behavior with

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each other, and above all else forget the children who witness such behavior.

Now as to training young people as to marriage. It is too late for myriads to get the instruction they need from high school and college. Can the truth be told them successfully through the movies?

Of course, it could be done, if those who write scenarios were interested in making happy marriages instead of exploiting sex in unwholesome ways.

By and by someone is going to do this work of educating young people through the movies in the art of making happy marriages.

Of course, it will not be done by uninteresting, abstract presentations of dry facts, but by real flesh and blood stories of real people.

Possibly one of the most useful things for young people to learn to do is to analyze character—first their own and then that of a prospective mate. It is hard to analyze character when it comes to the one who interests us with a view to marriage.

What is character? It is made up of three things. And they are all important. They are inheritance, environment and our personal reaction to situations that arise. Inheritance, environment, and personal reaction. That is easy to remember.

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Here is John Jones before us. Or Susie Smith. John and Susie both had parents and grandparents and ancestors from the beginning of time. These ancestors bring them their inheritance. They may not have brought them much, if any, money, but they have brought them lots of other things.

For example, they have brought them racial inheritance. Let us say that John Jones, in spite of his name, came of ancestors that lived in Russia, or let us say, southeastern Europe. In the veins of those ancestors flowed the blood of races now almost forgotten, but John is the result.

John may have been born in Russia or southeastern Europe. He may have traits and tendencies and qualities that are so foreign to Susie Smith, or to lots of other girls, that she would never understand him, nor would he understand her.

Well, should Susie Smith marry him? On general principles, I should say, No. He would be happier with a girl of his own race. She would be happier with a young man who had her ancestral background.

Now if a young man comes before a girl with a view to marriage, or a young woman comes before some young man, the first question to ask is, What is the inheritance? That is, what is the race back-

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ground, the national background, the family background? Would they understand each other?

Then there is the question of previous environment. What kind of early surroundings have influenced the young man or the young woman? Socially, educationally, culturally, religiously?

If you do not belong to a similar social stratum so that you will be mutually at home in your surroundings, if you do not have approximately the same degree of education so that you will understand the other's background of knowledge, if you do not have about the same degree of culture, if you do not have the same religion, or one near enough for you to agree in your religious beliefs, your marriage will be apt to go on the rocks.

Then there is the question of personal reaction. By personal reaction I refer to the way one acts because of his inherited background and his early environment and training. You may be of the same race and nationality and social stratum and education and culture and religion, and yet be thousands of miles apart on everything that makes for mutual happiness.

Here we are treating of what is after all actual character, our way of reacting to life and its situations.

You want to avoid selfishness, coldness, hardness, cruelty, roughness, brutality, bad temper, nagging

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qualities, jealousy, impurity, envy, deceitfulness, dishonesty, insincerity, and some other similar qualities.

Do not marry to reform a man or a woman. Do not pity a man so that you feel you ought to have a chance to make him over. I have seen many failures, and never a success.

CHAPTER XI

WHY MARRIAGES ARE FAILURES

Marriages are often failures because one or both parties think of it as just sanctioned by law.

People considering marriage often know little and care less for harmony of minds and ideals.

People often, as we have seen, enter into marriage with such different social, racial or religious backgrounds that complete adjustment is practically impossible.

Marriages are often failures because there is an unwillingness on the part of one or the other, or of both, to adjust one's self to the conditions. It always takes a great deal of unselfish love to make a marriage a success.

Marriage often shocks a young girl beyond words, due to the fact that she does not know what it involves. Its intimacy is unimagined. Some will never get over the shock that comes from ignorance.

Therefore education for marriage is indispensable, and those who instruct girls and young women

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should be pureminded, highminded, having a holy idea of the relationship, and seeing no evil in bodily contact.

A pure and holy love on the part of both man and woman will uplift it and make it heavenly. Young women should be taught that marriage is essentially chaste and holy, and is actually the highest and noblest of relationships in all the world.

Impure minds have made it evil. Pure minds have been taught that it was not in itself chaste. St. Paul is responsible for giving the world a totally wrong concept of its high character. A married woman is as chaste and pure as any virgin. St. Paul was carried away in his denunciations by the terrible evils of a dying world, so that he temporarily wrote of it unwisely. But he later saw that typified by Christ and the Church it was holy and beautiful and heavenly.

Marriage is often a failure because it is entered into merely from sex-urge, or from parental insistence, or from family or financial considerations, and sometimes it is a failure because it is entered into from an idealism which has not been instructed as to its exact nature.

Marriages are often failures because people are selfish, as already suggested, or cruel, or domineering, or set in their ways, or lazy, or have disagreeable

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personal habits, or are unclean in body or mind. It is necessary for both men and women to see if these qualities exist in the one they have in mind as a possible mate.

Marriage may be a failure because a man is fickle, and sometimes because the woman is fickle.

We have already suggested that men sometimes marry a pretty face fancying it has character behind it. And sometimes women marry a man for his looks, or his masterful way. And dearly do they pay.

Too often women marry a man to reform him, and they practically never succeed. Unhappiness is almost certain.

Marriages are often failures because men neglect their wives when hard labor and child-bearing make them unattractive.

Marriages disappoint sometimes because selfish women resent children, or because selfish men resent them because of the curtailment of their comfort and freedom.

Marriages are often failures because people marry in haste. Time is an indispensable factor to investigate one's feelings and the character of the proposed mate. The provision by many states of the American Union to postpone marriages for a certain

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time after the license is granted is eminently wise. It prevents very many unhappy marriages. The contracting parties need always to take plenty of time before plunging into such an intimate and lasting relationship.

CHAPTER XII

PEOPLE WHO ARE MARRIED

But what if you are already married and find out that you and your partner do not look at life in the same way, do not think alike, do not like the same things, are not congenial?

It is a hard problem to know what to do, but it is not very easy when we have built a house to live in and find it is not just what we wanted to move out at once. When we undertake obligations in business we have to live up to them. We have to make the best of situations that arise in life.

Sometimes, in the case of not getting on with people about us, the fault lies in ourselves. We ought to examine ourselves very thoroughly to see if we cannot improve our relationships by making a few changes in our own ways of thinking and acting.

The trouble with many people who get married and are not happy is that they have expected the mere fact of being married to make them happy and have done nothing to bring about happiness.

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The lover is very polite and kind to his sweetheart. The girl is all smiles and sweetness and loveliness before marriage. When people treat each other so beautifully before marriage it is easy to see why they get on well as long as they treat each other politely and thoughtfully and lovingly.

But when they are married and manifest an indifference to the other's comfort and welfare that cannot but estrange, it is natural to expect that they will not get on together.

In other words, married people have themselves largely to blame for their unhappiness. We can get on with almost anyone if we try hard enough. Of course, when one or the other has to make all the effort, it is not easy.

Most of us are very selfish. After marriage, when we have won the prize, our wife or husband, we think it does not make much difference how we act. Love stories used to be occupied with courtship only. They ended, as the fairy story ended, with the statement, "And they lived happily ever after."

But after marriage too often we throw off our good manners, our polite behavior, our kind ways, our thoughtfulness and consideration. We relapse into what we really are, very selfish people.

And it is hard to get on in marriage if people are selfish. In fact, they can get on only as fighting

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cats and dogs get on. The way that some men treat their wives is appalling. They are selfishness personified. They think only of their own comfort. They take no interest in the home and its problems. They will not even listen with sympathetic interest to the difficulties which the poor wife has experienced all day long. They would have done so before marriage, or pretended to do so at least. They claim that they are tired. They say they have troubles of their own.

Of course, they have, but usually the wife will listen with interest to the husband as he tells her his troubles. And very probably she will help him by sound suggestions.

The fact is that we are never to get over being human, kind, considerate, helpful. If people would remember the need to be loving in manner after marriage there would be greater happiness. Marriage is a mutual arrangement, an arrangement by which two people, a man and a woman, are to live together in the closest intimacy. They cannot do so if either is regardless of the other's comfort and welfare and happiness. The fire will go out. I do not expect people to like me if I treat them with indifference or discourtesy. Why should a husband expect to find a happy wife in a happy home if he acts with complete disregard of common courtesy?

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And why should a wife expect her husband to come home with delight to her if she begins by nagging him and exasperating him, as some wives know how to do?

You have certainly seen in the movies, if not in life, the rough ways in which some husbands treat their wives. And you have also seen in other movies the shallow, vain, insipid things some wives are.

It is so easy to be critical in the home, to criticize the wife, the household, the way things are done or not done. And it is very easy for the wife sometimes to be indifferent to her husband's problems and worries.

It is so easy to say words that irritate and sting and leave a hurt feeling in the soul. It is hard when one has begun to be unkind and cruel to retrace one's steps and show a smiling face. One unkind word leads to another, to replies that hurt a little more than the original thrust. And then to a fight so that separation or divorce is threatened.

Now you will admit that if husbands and wives treated each other with the courtesies that they show to friends and even acquaintances there would be far greater happiness in the home and many more happy marriages.

Suppose you have made a mistake. Why not

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make the best of it? You may selfishly say, 'Why should I suffer?'

Well, suppose you had the responsibility of taking care of a father or a mother who was a trial, you would probably not think of getting a divorce from either one. You would try to make the best of it. You would say they were your flesh and blood and you had a duty to perform towards them and you would do your best. Many people have such trials to bear.

And then sometimes people have children, boys or girls, that are trials. One does not usually throw one's children out into the streets as if they were refuse if they do not come up to the mark of their best behavior.

Marriage is really a more intimate relationship than any I have mentioned. And one in marriage should try to be courteous and considerate and helpful and do one's very best to get on happily.

The rule is that when one begins to be disagreeable the other should keep silent. It takes two to make a quarrel. It is a hard rule to practice, but it pays.

Marriage is the most fundamental thing of life. It ought to be the happiest. We are certainly responsible if we fail to do all in our power to make it happy.

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It means that many things will have to be overlooked, disagreeable personal habits and characteristics, and sometimes ways of thinking and acting that are offensive; but the result will pay.

None of us is an angel yet. We may be on the way to becoming angels by and by. When we are ready we shall no doubt be taken to heaven. Here on earth we are only in the process, at the very best, of becoming ideal beings. But let us help each other in every way we can.

The biggest joy of life is in helping other people to realize the best within them. Think what a fine opportunity marriage affords to help your life partner to become ideal!

It is said that the lack of money, and the pinch of hard times, have more to do with creating friction in the home than anything else.

Of course, it is trying to all of us to have to forego the many pleasures of life which money would give us. It is hard for the wife not to be able to dress as her neighbors and friends dress. It is hard to have collectors at the door or ringing the telephone and asking when you are going to be able to pay that bill. It is hard not to have comforts, and to be compelled to submit to so many discomforts in life, but if it makes us grouchy, we multiply our troubles. Yet it does make people grouchy and

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touchy and on edge, and often it leads to domestic trouble.

But on the other hand well-to-do people are not happier than those who are undergoing financial hardships, and quite as many rich people get divorced as poor people.

And oftentimes the troubles that people go through together unite them more than anything else.

After all the situation resolves itself into personal character and consideration of others. If the husband and wife are patient with each other, treat each other courteously and lovingly, it is possible to get on with money or even with very little.

CHAPTER XIII

QUESTIONS ABOUT MARRIAGE

There are so many aspects of our subject that it is difficult to include all that possibly ought to be said in order to meet every situation. There are many questions that people want answered in a direct way. I have lectured on the general subject over the radio for a long time and the reaction of people to these lectures provides the personal viewpoint always of interest which may supply the information desired by many.

Thus I have grouped together several questions which will be found interesting to the general public. Perhaps you may find your question in the group.

CHAPTER XIV

MARRYING FOR A HOME

"Is it worth while to marry for a home?"

This question obviously came from a woman, although many a man has asked himself whether it would not be wise to marry a good housewife and settle down to a comfortable home life, even without romance.

People who ask if it is worthwhile to marry for a home are often people who have been married and have lost their homes for one reason or another. They want to experience once more what it meant in former years to have a good comfortable harbor of refuge from the storms of life.

It looks fascinating to them. They picture the firelight glow, and the cozy corner, the tempting warm meal at evening time served from the kitchen to hungry folks glad to escape from the world into what we know as home.

The joy of some women is to make such a home for a man and to feel his strong arms ready to reach

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out in protection. Women want to be protected after they have been buffeted about a little by unfeeling people.

Of course, it is worth while to marry for a home if one gets the love and sympathy and understanding that go with our ideal of a perfect home; but can that always be counted on?

I know a woman who married again in order to get a home, and who now works out as a maid, while her husband is far away living his own life. I do not know how much he got of her money.

I have known of other women who married for a home, while the man they married thought chiefly of the woman's property. It is rather easy for a woman hungry for love to empty her pocketbook to a designing man.

Women who try marriage again for the sake of a home are apt to find it hard to get on with a man who wants all the comforts of life at the expense of her unremitting labor, who is apt to be selfish, and grouchy, and set in his ways.

I knew a woman who tried marriage out twice with men and who was compelled to divorce each one for good cause, and yet said, "It is better to have loved and lost, than never to have loved at all." That is not my idea of happiness, and it is a very poor excuse for marriage.

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But if you insist on marrying for a home, investigate the opportunity carefully first, just as you would investigate buying a farm. Don't take too much for granted. Be sure that your admirer hasn't his eyes fixed chiefly on your little property.

Then, think of the men who have married for the sake of a home and have fallen into the hands of designing women.

For unmarried people who think it worth while to marry for a home and thus try to get along without romance in marriage, I would say that it is not unlike eating pancakes without syrup or cake without sweetening; but I suppose there are unhappy souls who are willing to take half a loaf rather than have no bread, or the form of marriage without its soul.

I question greatly whether marriage in such a case is really a marriage. It seems more like business—something commercial. Some people seem to be satisfied with shadows rather than reality. But it must be a very empty life that can be satisfied with a soulless marriage, that will give the body and oftentimes one's hard labor in exchange for a home. There may be extenuating circumstances.

CHAPTER XV

MARRYING WITHOUT LOVE

Another question that came to me is very much like the preceding one. It reads: "Is it worth while to marry a good kind person without being in love?"

I think I have practically answered that question already. It would not satisfy me to marry anyone but my ideal. It would drive me distracted to be married to anyone but a perfectly congenial person; but then perhaps I am finicky in the matter. I think I would be apt to spend most of my time away from home in such a case, and play the hypocrite when at home.

However, I know what marriage is, and many people do not. A street organ satisfies some people's taste for music. To others jazz is heavenly. But for one who has a cultivated taste for music, or for marriage, real music, or real marriage, is indispensable to genuine happiness.

CHAPTER XVI

LOVE AT FIRST SIGHT

Here is a question that all of us can answer without hesitation: "Do you believe in love at first sight?"

Of course, we do believe in love at first sight. There are enough cases on record to prove it genuine. And yet there have been cases where one has believed that he or she had fallen in love at first sight when experience proved that it was a mistake.

Therefore we conclude that we must not be sure that our infatuation at first sight is necessarily the genuine lasting article.

I knew a man who was tremendously impressed by a beautiful girl whom he met, and the feeling grew to such a degree that he felt he could not live without her. It was happiness beyond compare to be in her presence. Later on her love and kisses and words of affection confirmed him in his belief of love at first sight. And yet they did not marry. Each married, and each married happily.

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I don't know the record of the woman, but the man knows certainly now that his was only an infatuation, which would probably not have lasted, since he is married ideally to another now, and he thinks for eternity.

So do not be too sure of your love because it chanced to be love at first sight. Sometimes two people seem to attract each other so powerfully and immediately that life without the other seems impossible.

Sometimes they are married people, and they desert husband and wife respectively for the new affinity. And in a year or so, more or less, they see that it was all a mistake.

Some of the most lasting cases of true love I have known, resulting in ideal marriage, have not been the result of love at first sight. I do not say that there has not been an attraction from the first, but it was not recognized as love or anything like it.

CHAPTER XVII

HASTY MARRIAGES

Now the next question will interest some of you: "How long should you know a person before getting married?"

My answer would be, long enough to know the person thoroughly, and that is not a day, nor a week, nor a month. Some people we think we know at once, and know them thoroughly, but let us be cautious about marrying such a person at once. Our opinions of people change.

I have met people that attracted me powerfully at first, and yet later on the attraction has evanesced to the vanishing point.

So beware of marrying in haste. Almost certainly it means to repent at leisure. The marriage laws of every state ought to make it impossible to marry too quickly. In California it is necessary to wait three days for a marriage license. In Massachusetts five days are required. Other states have

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similar requirements. Every state ought to demand such a delay.

It is imperative for the happiness of people that they should have some time to think the matter over and be able to change their minds. Impulsive people are always getting into trouble by acting too hastily. Marriage is too important to enter into on the spur of the moment. It takes time to know one's own mind and so study another in every condition and under all circumstances.

So wait a long time before you marry. Sometimes we are rushed into buying a property or other things by people who want us to decide for their advantage. The same thing may happen in regard to marriage.

CHAPTER XVIII

LONG ENGAGEMENTS

The next question is along the same line as the one we have been talking about. It reads: "Do you believe in long engagements?"

I believe in engagements long enough to enable one to know the other person thoroughly. A long engagement sometimes occurs because of various things: for example, the man may be waiting to get enough money to marry on. One can wait too long sometimes for comfort or luxury, and sometimes people do not wait long enough to be prepared for the expenses of married life.

It is wise to have enough for an emergency, such as sickness, or accident, or the first baby; but it is not always necessary. Do not make the engagement too long.

There is the case of waiting for a man or a woman to be free from family obligations, especially to parents. Some of the greatest instances of selfishness I have ever known have occurred to my

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knowledge in New England where a daughter has waited year after year for an invalid mother to live out her life, the mother desiring the daughter to give her whole life to her as long as she lived.

Cases that I have known have been pitiful. Youth and happiness have gone often long before the mother went, (sometimes the father), and lovers as well. Do not wait too long, but wait long enough to be sure of yourself and the other person.

CHAPTER XIX

ROMANTIC LOVE

Someone asks: "Should love always be romantic?"

Some people are never romantic, do not care for romance, and still make reasonably happy marriages. But if you have imagination, you will want romance in your life. Love itself is so bewilderingly beautiful, when genuine, that romance seems an inevitable part of it. And a happy marriage, of the ideal type, is nothing less than heavenly.

Lovers when married like to look back to the time they first met and to other times and situations; and when happily married they like to look forward to an eternity of happiness with one another. That is real romance.

CHAPTER XX

HOW CAN WE KNOW IF WE ARE IN LOVE

Here is a question which is a very pertinent one: "How can you know when you are in love enough to get married?"

The young woman who asked the question evidently recognized the fact that people often think they are in love when it is only a counterfeit of the real thing.

Someone piques our interest. We like them. We have nothing especially against them, but we are not sure that we want to live with them forever and ever, or even at all in marriage. And yet, since many people marry in such a case and seem to get on well, may it not be that love will increase until it is sufficient for all practical purposes?

The fact is that the argument often used with young girls who are persuaded by their parents to marry a man of the parent's choice, and not particularly of the girl's choice, is just this one that if you

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like the other person a little at the first love will grow. But will it necessarily grow?

I do not believe it will grow enough when there is a strong reluctance to go forward into marriage. I know that many people marry under such conditions and seem to get on fairly well, but I believe they are people who are *steady-going* and reliable and apt to get on pretty well with anyone they like fairly well.

A woman after she is married and has begun to have children is likely to develop an affection for the man who is the father of her children. The marriage may lack the perfect understanding and sympathy which come when two people are ideally mated. It may lack a great deal more.

My answer to the question is that the way to test yourself as to love is to picture to yourself the other person under all conditions.

For example, how would you like to spend every evening at home alone with the person you have in mind? Do you get a little bored now? Have you anything to talk about after you have discussed the weather and the neighbors and topics of general interest? Do you find yourself at last without topics of conversation?

When you talk do you agree in your conclusions? Do you enjoy each other's company so much that

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you can sit together indefinitely and be happy without conversation?

Are you conscious of any thrill when you touch hands? Is the other person's handshake always a source of pleasure?

Do you feel an interior congeniality when you come face to face? Of course you have sex-consciousness and if you are given to petting you may find a thrill from sex, but you might find the same thrill from numberless others.

As you think of the other one would you be willing to have him as the parent of your children.

When you are together do you fall into misunderstandings because of different points of view?

Do you object to certain ways the other one has with members of the other sex? If you are jealous, why are you jealous? In a reasonable way or an unreasonable one? There is a jealousy which is a matter of self-respect, because of actual unwise or untrue conduct on the part of your sweetheart. And there is a jealousy which is unreasonable. And there is a jealousy which is a sign of love. Which kind is yours?

Taking up the question again, How can we know when we are in love enough to get married, I would say, When you feel that you cannot live without the beloved. And yet many a man or woman has

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had the experience of feeling that it would be impossible to live without another, and has failed to get that particular one, and has later been profoundly grateful that he or she was unsuccessful.

One is sometimes carried away by the passion of love or stubbornness and makes a mistake, but nevertheless I hold to my answer, namely, that you love another well enough to marry when you are sure that he or she does not bore you, and never will, that you could spend eternity together and not be bored, when you feel an interior congeniality as to the other's person and views and character, when you can welcome gladly the thought of having the other the parent of your children.

CHAPTER XXI

IS LOVE ALONE ENOUGH

Now here is another question, and one that is often asked, "Is love alone enough for a happy mating?"

No. That is my answer, and I answer as I do because the word love is capable of so many different interpretations.

Two young people may have what is called calf love. This often occurs when people are very young. It is not a discriminating love, but simply sex sentiment, based upon superficial conditions such as the pink cheeks and bright eyes of the girl and the manly ways of the boy. They are just boy and girl out in the world in quest of love and seeking to enjoy the romance of life, dreaming dreams, and fastening the affections on the first desirable one of the other sex that appears.

Have you ever looked back on your early loves and smiled over them? Of course, there have been boys and girls who have fallen in love as children

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and have never outgrown it, but they are rare. Our judgment in early youth is apt to be without discrimination.

Then there is the case of the woman who loves a man who does not command her complete respect, possibly because of slipshod ways or language or lack of education or good-breeding, or because of weakness of will or lack of intellect. Love alone is certainly not enough in such a case.

Then there is the question of money, Will love alone suffice? It depends upon the man and also upon the woman. If the man is able to make money later on, love plus character will suffice. If the woman is able to bear hardships of poverty until the man comes into his own, love is enough. But often both the man and woman find that when the wolf knocks at the door love flies out at the window.

Yet some of the happiest marriages have been entered into when the man was as poor as a church mouse. The capacity of the man to provide seems to be highly useful, even when love is deep and strong. Otherwise the woman may lose her patience.

CHAPTER XXII

CAN WE LOVE TWO AT THE SAME TIME

Now here is a question that people honestly ask, and it is an interesting one, "Can you be in love with two people at the same time so that you might marry either?"

I am quite sure that myriads of girls have hesitated a long time between two men, not knowing which one to choose, and it seemed to her that she could be happy with either one. Sometimes it is a case of one man who is well-to-do and even clever, and another who is not so well-off in worldly goods and yet makes a deeper appeal to the affections. Both are in love with her. What shall she do?

The rejected one is going to be an unhappy man, and she does not want either one to suffer. Perhaps her parents, and even her friends, urge strongly the man of means and position. She realizes that it will be pleasant to have a luxurious home, with cars and servants and opportunity to travel and entertain. What shall she do?

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It may be that the other fellow has great ability and will some day come to the front; but how can one be sure of it? It is not pleasant to live in comparative social obscurity. And yet love is after all the indispensable thing in marriage.

For such a girl I would recommend that she take at least a week off and get away from her environment, get completely away from her lovers, and think the matter out frankly, doing justice to her own inner and higher nature.

It may be that she cannot very well get on without luxury. In that case let her sell herself to him who offers most in worldly goods. If she feels that she cannot make the sacrifice required to marry the poorer suitor, so much the better for him. However great his disappointment, it is better than marriage to the girl to whom wealth appeals more deeply than love.

My theory is that true marriage is a marriage of souls, and that each one of us has only one true mate in all the world, but to realize such a marriage one must be true to the highest instincts within one's nature.

Then there is the man that is faced by the possibility of marriage with either one of two girls who apparently love him, and for whom he has in each case a sincere regard. Which one shall he choose?

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While he might marry either one, it is certain that he will not be equally happy with either one. And it may be that neither one is his true mate. Men often seem to have an infinite capacity for falling in love, but how deep and true is the love of such a man?

I remember the case of a man I knew who fell desperately in love with one girl after another, but the girls did not respond to his appeal. Then came two sisters into his life. He finally married the one who was not at all adapted to him, who did not sympathize with him, did not understand him.

Her sister did understand him and would have made him a wonderful wife, for she loved him most devotedly. He really did not love either, he only fancied he did. His married life was a failure.

Of course, one cannot love two people of the opposite sex at the same time in the way that one ought to love his wife. He may think he loves either one well enough to marry her. A polygamist can divide up his regard among many women, but a polygamist does not know what marriage is, for marriage is the love of one man for one woman. A polygamist has the regard for his wives that a rooster has for his hens, and many men are of the polygamous type. They have never developed out of the animal class.

CHAPTER XXIII

WHERE CAN I FIND MY MATE?

Any kind of social gathering is a good place to meet those of the opposite sex. The social side of church life is a good place to see and be seen. We think that one ought to go to church for the sake of religion, and so one ought, but it is in just such places that one is apt to meet the right kind of a person to marry. And I am sure the Lord will not hold it against any young woman or young man if one thinks of the charms of those of the other sex, even though it be in a place of religion.

In fact, I feel certain that the ruler of universal human life is deeply interested in the right kind of young people meeting each other with a view to a happy marriage.

Many young people go to public dance halls for the sake of meeting interesting people of the opposite sex. The trouble about such places is the danger of meeting people whom one would not want to ad-

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nit to one's home, still less into one's more intimate life.

One has to be on one's guard all the time against people that do not measure up to proper standards of conduct and character. Young people are often easily deceived by appearances.

But in general, young people of both sexes ought to go where they can meet those of the opposite sex, the better the place the better the chance of meeting the right kind of people.

Do not be too exclusive in your attitude and manner, and yet do not hold yourself cheaply, so that you will not be appreciated in the right way. Always have in mind that the girl who shuts herself away from the crowds is not apt to be seen. And one must be seen to be appreciated.

CHAPTER XXIV

PERFECTION IN ONE'S MATE

Now here is another question that young people ought to ask themselves, "How much perfection should you look for in your mate?"

Well, marriage is marriage. It is a day and night affair, one that continues week in and week out, year in and year out, and sometimes as long as one lives, and I believe that our married partner ought to be very nearly perfect in every way to stand the test.

Of course, no one is perfect, and yet the nearer your sweetheart or lover appears to you as perfect the better it is for your happiness. Love glosses over defects. The love in your heart ought to be so strong that your wife ought to appear to you to be just about right, day in and day out, and your husband ought to have so many virtues that you can afford to overlook his faults.

Now one may be too critical and always looking

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out for the defects. That is not the right spirit. One must be just and kindly in one's attitude.

The very best time to demand relative perfection is before you are married, when there is time to change your mind about getting married.

It is indispensable for married happiness that one shall choose wisely, use common sense, good judgment in making one's choice, know what one likes and does not like, and what the married partner must have as a basis for pleasing you.

Then one must not say, as some young folks nowadays say, "Oh, I guess it doesn't much matter if he is not perfect. We can get divorced if we do not find ourselves congenial." It is too big a price to pay, to enter into the intimacies of married life in order to find out if the other party is congenial. Find out beforehand.

You will never find absolute perfection, but you can find qualities that you know will suit and will stand the test.

Don't throw yourself away into the arms of one who is unworthy and who will not appreciate you nor understand you. Get as near perfection as you can, and then, if you really love deeply, you will see perfection where others see imperfection. It takes genuine love to see the good points in another.

CHAPTER XXV

THE BEST REASON FOR MARRIAGE

What do you think of this question? "What is the best reason for getting married?"

I think the very best reason is because you love another and are yourself beloved; in other words, because of mutual love.

You may want a home, like other people, you may want children, because you love them, you may want companionship, you may want to be taken care of by someone who regards your happiness as the greatest joy of life. You may have many selfish reasons for being married; but a great unselfish love of another, which is returned by an unselfish soul adapted to you in every way, will bring you happiness.

CHAPTER XXVI

REMAINING IN LOVE

Now here comes along a little girl with a question who seems to be a pessimist. She has had a glimpse of the gloomy side of married life, perhaps, else how could she ask such questions as follow: "Do you believe that married people remain romantically in love? For example, when they see each other un-groomed? When poverty enters in? When they see so much of each other?"

These questions have been answered in actual life very happily; but they deserve consideration, and they are practical questions that everyone ought to ask himself or herself as to any particular person whom he or she contemplates as a married partner.

As to the first question, "Do you believe that married people remain romantically in love?"

In the first place, many people are not romantic when they marry. Some people are incapable of romance. I am sorry for them. They are sordid, animal-like. They have an animal-like contentment

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when their desires are gratified and when they are stroked the right way; but such people do not know what romance is.

And then there are people who are passionately romantic, whose words of endearment are poems in themselves, who think of the moon, and of moonlit waters, and love as strong as death, and jealousy as cruel as the grave. Many southern peoples, who live in tropical climates, are given up to such romanticism. Passion and romance make up their lives.

In the United States we are a little more sober, but nevertheless we have romantic people about us, not those who talk in poetry about their enamored who "walk in beauty like the night, Of cloudless climes and starry skies," but who nevertheless see their sweetheart's eyes as stars, her teeth as pearls, her lips as rubies, her smile as heaven.

As people grow older the hyperbole grows less strong; but they have imagination enough to realize the beauty of love and are able to sense the thrill of hearts that meet at the finger tips.

In answer to our question, "Do you believe that married people remain romantically in love?" I would say that those who are not romantic remain unromantic, and that those who are extravagantly romantic because of an exuberant imagination and passionate feelings probably do not remain romantic

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over the same person very long; they need new flowers to sip the honey from; but that those who are profoundly in love, from a true affection, which is lovingly reciprocated, remain romantic in the sweet and sober way that true lovers have always been romantic.

Love seems to many a kind of enchantment, producing a state of illusion, causing lovers to see life and one another in an unreal way; but actually it is to life what the fragrance and coloring and gracefulness of the rose are to the rose. Without fragrance and coloring and gracefulness the rose is not a rose. Without love life is not really life, but hard and cold and barren as a rock.

Now for people who are truly in love it does not injure their love one little bit to see the other un-groomed. For such people poverty does not separate, but only draws them nearer together and makes them mutually brave. And nothing is so delightful for such people than to see each other continually. I know people who never tire of each other's company.

Of course, if there were many marriages of that kind the world would have a better idea of marriage, and there would be fewer divorces; less unhappiness of every kind.

I am persuaded from my observation that there are many such marriages, and I am convinced that

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such marriages can be made the rule if true ideals of marriage prevail and people entering into marriage study themselves and the other person a little more closely. And especially if they try to fit themselves for marriage by preparing to give happiness instead of demanding everything for self and selfish ends.

Of course, there can be no true marriage, no ideally happy marriage, unless both parties are sincere and sincerely unselfish, genuinely ready to give appreciation and love to the other without stint.

CHAPTER XXVII

SHALL WE TELL ABOUT OUR PAST

We are all interested in seeing happy marriages take place and sometimes the failure of one party or the other to give necessary information about one's past life may cause a great deal of trouble after marriage. The question that is to be answered takes up this problem from one angle, and is of great interest: "Should a woman tell her fiance of her past indiscretions?"

We have plays and movies and novels that deal with this question in a variety of ways. I saw a movie recently in which the story hinges wholly upon the fact of a young girl who does not tell her fiance of her past. Actually the girl in question was innocent as to intentional wrong, having been a victim of a brutal man; but it nevertheless worked out that her very natural reluctance to spoil a brilliant and an otherwise happy marriage brought much suffering. Should she have told her fiance of her past? She no doubt justified herself for not doing so be-

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cause of the fact that she had been an innocent victim of wrong.

There are numberless instances of innocent wrong-doing in one's early life.

But what shall we do in the case of a woman who has as a responsible person committed indiscretions as a girl or as a woman? She cannot think of herself as guiltless. There may have been many extenuating circumstances in her case to cause her to excuse herself.

Well, when it comes to a matter of condemnation of such a woman we cannot help but think of what Jesus did when the woman taken in adultery was brought to Him for judgment. He said to the men who were anxious to stone her, "Let him that is without sin among you first cast a stone at her."

But should a woman tell her husband of her past indiscretions? It depends upon how great indiscretions the woman may have committed and how much they will affect the man.

Men as a rule do not tell of their indiscretions. Should a woman tell of hers? Men will say that there is a difference, that a woman who has committed indiscretions is thereby put into a different class.

In other words, the double standard has existed in the world from time immemorial, and men think

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that women do not have the liberty that belongs to men. Because of the high ideals men have concerning women, indiscretions so-called seem to injure her far more than they do a man.

If a woman's indiscretions have been of such a character that they will affect the man's career if they come to public notice, should he not be told, so that he may take the responsibility upon himself if he marries her? If he knows of her past, and accepts it, her worry is gone.

If she feels that he would spurn her if she told him, he also ought to know; for there would be otherwise a great hidden danger hovering over her ready to destroy her happiness. It is a modern instance of the word of Damocles, and such threatened dangers are unnerving. Every shadow would frighten her.

But there are many indiscretions in a girl's life which are not as terrible as they seem to the girl. They are not genuine indiscretions. They do not affect her except as to conscience.

It is not necessary to tell a man everything in your past life unless it is serious enough to affect him before the world if publicly known or if known only to him to kill your relationship.

There ought to be perfect confidence between husband and wife. If you can forgive him, he ought

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to be able to forgive you. If he cannot forgive you, he is not marrying you but instead an ideal.

Of course, most of us marry ideals rather than human beings, but we like to have the one we marry measure up to the ideal.

The actual thing to be done in the matter of telling your past to your sweetheart or lover depends upon your own good common sense and your sense of what is useful for all concerned. Be careful not to work an injury to your beloved by your silence; nor do so by your too great frankness.

CHAPTER XXVIII

SHALL A SWEETHEART'S CONFESSION PREVENT MARRIAGE

Our question is followed by another: "Should a man let his sweetheart's confession concerning her past indiscretions prevent his marriage to her?"

The answer to that is easy so far as we are concerned: It depends wholly upon the man. It may not be so easy for the man to answer. If he insists that a woman should be better than a man, and he cannot overlook her indiscretions, he will be happier to find a woman with a happier past.

CHAPTER XXIX

SHALL WE TELL THEIR FAULTS TO OUR MATES

"To what extent should a married pair inform each other of their faults." I would say that as a rule they actually do inform each other of the faults they find. In fact, they learn to throw verbal brickbats at each other too often. They are not apt to mince matters, and be overcareful in statement.

But it is not useful to throw brickbats at each other, literal brickbats or verbal ones. Politeness is indispensable between married partners if the marriage is to continue a happy one. Marriage ought not to give anyone the privilege of throwing brickbats. It does not.

Wives and husbands should be kinder to each other than to anyone else. Fault-finding may be a greater fault than the faults it is intended to correct.

CHAPTER XXX

CAN WE KNOW ANOTHER WITHOUT MARRIAGE

Here is an interesting question: "Can you really know a person without living with him day in and day out?" "Is this a reason for companionate marriage?" The first part of the question reads: "Can we really know a person without living with him day in and day out." It is certain that daily contact with a person does give us a more intimate knowledge of him, but do we really know the great essentials of his character any better through daily contact.

It is said that no man is a hero to his valet, and yet many men are heroes, and others at least are capable of heroic actions. Is it just to try to picture Lincoln in a night shirt? There are garments and situations in which no one can appear heroic; but I contend that such knowledge of a person does not necessarily enable us to know him at all. To understand another's soul is to know him truly.

If a young woman were to see the man of her

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dreams going to bed at night, just as we see people in moving pictures getting ready for bed, if she were to see him collapsed in heavy slumber, if she could hear him snoring—and even heroes snore—if she could see him getting up in the morning his face heavy with sleep and watch him coming to life again, if she could witness his manners as he dressed, if she could see him putting on his company manners, he might not be attractive.

Indeed, he might reveal traits that would be to her positively offensive. He might show himself to be the grouch he is, the brute of which he is capable of becoming when unobserved by his public; she might never know just what he is without such an intimate knowledge.

And yet it would seem fair to judge people when fully awake and dressed to meet the world. I think one can judge even then as to their actual character by little things that are said and done, possibly better than by seeing them in negligé attire, and better than by the big things done to impress the public.

Let us get down to a practical answer to our question. I think we can know people as to their real character without seeing them in the intimacy of marriage, if we know how to judge people.

And I believe one of the subjects to be taught young people is ability to read character. I do not

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need to witness a person's actions throughout the day and night to know if he is selfish and self-centered, thinking only of himself and his own comfort, to know if he is vain and conceited, to know if he is lazy and self-indulgent, to know if he has good manners, to know whether his manners are a garment worn only in public, to know if he is cleanly, to know if he is clear-minded, to know if he is honest and truthful and sincere; in fact, to know him in essential things.

What he is essentially will show itself continually in everything he says and does. He cannot help but express his inner life in some way, however much he may attempt to conceal what he is.

So I see no reason for marrying a person in order to know what kind of a person he is. It is a pretty big price to pay to enter into all the intimacies of marriage to find out another's character. Simply keep your eyes open, and do not be rushed into marriage under any pretext whatsoever.

Watch closely the person who wants to marry you and measure him up first by one standard of character and then another until you feel that you know him.

And do not be carried away by your enthusiasm over getting married. Better a life-time of single-blessedness than a day's marriage with a brute.

CHAPTER XXXI

HOW MUCH CAN WE TRUST OUR MATE

Here is a question for married people. It may have an academic interest for the unmarried. It reads: "How much should you trust your husband or wife?"

Scarcely anything is more pitiable than a marriage where the man or the wife is unable for good reason to trust the other.

I heard of a case the other day of a young woman who took advantage of her opportunity to go out in the evening alone in search of diversion. She met in a public dance hall a young man who pleased her fancy, and to whom she was merely a foolish girl.

She said that she was married and showed her marriage ring, and to let him know how little she prized it she gave it to him to wear. You may be sure, however indifferent to honor the young man was, he did not value her evidence of interest. Men are like that.

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The husband noticed the absence of the ring and finally found out where it had gone. He went to the young man who had it and received it back, and without a fight, for the young man who had it in his pocket was glad to give it back.

Can you imagine a situation more pitiable? The husband actually loved his wife, although to my mind from things I saw, he was not much of a man. The wife evidently did not love him and was ready to be untrue to him. He could not trust her. What are they to do? I do not know. The woman was without either love or honor. She had no principle whatsoever. How far could he trust her? You have the answer.

But that is the dark side of the case, one of the many tragedies of life. We are thinking rather of people who have some sense of honor, some principles by which to guide their lives. How far can a husband trust his wife? How far can a wife trust her husband?

It is all a matter of character. If the wife is without that kind of character which comes from religion, or from high moral principle, she is walking along a slippery road.

If the man is without high moral principle, he also is in constant danger.

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You can trust your husband or your wife, if he or she has self-respect, respect for principle, respect for religion, has had planted in him or her inhibitions which make for correct living.

CHAPTER XXXII

HOW MUCH LIBERTY SHOULD MARRIED PARTNERS HAVE

Here follows a question somewhat similar to the one that went before. It reads: "How much liberty should married partners have?"

They should have the liberty that belongs to a self-respecting man or woman.

A woman can keep her husband straight oftentimes by constant vigilance, and unfortunately it is sometimes necessary. A woman does not usually need so much vigilance. If she does, I am sorry for the man, for it means, to my mind, that she is weak or wicked, whereas her husband in such a case may be simply silly.

But each ought to give the other relative liberty, the liberty that is in keeping with one's obligations to be faithful to the other. Each ought not to demand any so-called liberty that is not in keeping with ideal fidelity.

CHAPTER XXXIII

WHAT GOOD WILL EDUCATION EFFECT?

This letter came to me: "Will more knowledge about marriage, and even careful education as to married life, make happy marriage possible? Mere ideas in the mind are not going suddenly to transform you or your partner into persons of perfection. In other words, how much can we avoid by knowledge and how much are we bound to learn by hard and often unlovely experience?"

Suppose one were going to cross the ocean on a ship which he was to steer. How useful would it be for him to know all about ships in general and his ship in particular? How useful would it be for him to know in theory how to steer a ship? How useful would it be for him to know about the shortest and best routes to the ports he might want to visit? How useful would it be for him to know about storms and other dangers he might encounter?

The fact is that knowledge about any course of life we want to pursue is of the greatest value.

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It is just as important in the matter of marriage as in anything else. And we have to learn these things by instruction first. Later on we learn by experience.

Let us say that one wanted to take up a course in engineering of one kind or another. Would he try to learn by experience without taking instruction first? He would after a lifetime not know as much as he could learn by getting the experience represented in the schools.

Experience is indispensable, but we need first of all instruction. Instruction represents the experience of ten thousand others and it is just as necessary in marriage as elsewhere.

That is the trouble today about marriage. People are trying to learn by experience alone without any previous instruction, and in doing so they are just as apt to fail as a young man who tried to become a doctor or a lawyer without taking advantage of the stored-up knowledge of the race in books and schools. The fact is that society does not allow a young man to become a doctor or lawyer without training in the theory of medicine or law; but we allow anyone at all to marry without any instruction whatsoever.

Is it any wonder that divorces occur so frequently?

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The writer of the letter from which I was quoting adds: "Are you not looking for Utopias when you expect ideal bliss from the beginning of marriage to the end?"

No, we are not looking for Utopias any more than we are looking for ideal doctors because of studies medical students pursue; but the chances of getting a good doctor are a thousandfold greater by giving one a training in a medical school.

The writer adds: "Are not life and experience and time the best and only teachers for most people?"

What I have already said answers that question. Life and experience and time are necessary to work out a successful marriage, but the preliminary knowledge I advocate would help here just as much as in other lines of human activities.

CHAPTER XXXIV

SHALL A MAN BE HEAD OF THE HOUSE?

What do you think of this question: "Should a man be the head of the house?"

I know what most men think about it. They have been trained for thousands of years to be the head of the house. Woman has been largely an appendage to a man or a household, so far as authority was concerned. At least, that has been the theory.

Actually we know in fact that many women have ruled the house with an iron hand. The name hen-pecked husband has a meaning all its own to many a man.

My own idea of marriage is that both should rule, in their own way and in their own departments.

There should be no opposition or conflict of authority. It is not enough for a man to scream, "I'm the head of this house. What I say goes." The basis of true marriage is love. Where love exists it should govern, and it should govern both the husband and the wife. The husband should listen to the woman's

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side of the case; and the wife should listen to the man's reasons for any given action.

But there should be infinite consideration and the spirit of co-operation on both sides. It is easy to be arbitrary, if one can get away with it.

It may be the case that the woman's will rules and the husband subsides into subjection, but he does not love the woman who rules him.

It may be that the wife subsides before the man's arrogance and violence, but she does not necessarily respect the man.

It is not worth while to have one's arbitrary way and lose the other's love and respect. Some victories are merely victories of force, of superior physical or mental strength.

Marriage is a partnership; and the partners in marriage have each his or her voice in the life of the household, not properly a noisy and strident voice, but the voice of love. Love should be the head of the house, not individuals.

CHAPTER XXXV

A THOUGHTLESS HUSBAND

Here is another question: "Is a thoughtless husband really at heart unloving?"

By this question I understand that the "thoughtless husband" mentioned is one who tries to have his own way and gives little thought to the wife in his attitudes and actions. He thinks he ought to rule because husbands have always ruled, and have his way, or have been supposed to rule and have their way, and he does not really take anyone else into consideration in his decisions.

Of course, such a man is in the wrong. He is apt to appear to be a brute. If his actions were viewed in the light of common day and thought of without charity in the heart, he would often be condemned as cruel and cold and hard.

But someone wants to know if, in spite of such an appearance, it may not be that such a man is not necessarily unloving. In other words, he may be actually loving, even though he does not show it.

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How often you and I have seen such men portrayed in novels and in plays and in moving pictures! They are usually men of violent character, accustomed to rule with an iron hand, to dominate their households and business in a despotic way. They have a daughter who falls in love with the hero and the bully of a father tries to separate them. Well, does he do it?

Possibly for a time, but after great accidents or unhappiness he relents and we then behold the love in the father's heart. And we then forgive the old curmudgeon because we see he has a heart after all. But I am sorry for the wife and the family who have to endure him.

CHAPTER XXXVI

MARRIAGE A MOCKERY?

Here is a question that comes to me: "Don't you frankly believe that marriage is usually a hollow mockery? It promises much, but do you really believe that it often fulfils its promise?"

That question evidently comes from a pessimist, possibly from one who has tried marriage out, and because of his own failure believes that all marriages are a failure. That is the way we humans have of sizing a thing up,—by our own experience. Possibly the man who asks the question has merely observed marriage in others and thereby has grown cynical, become a crusty old bachelor.

Whoever he is, whatever his own personal experience, my answer is: Marriage is sometimes a hollow mockery, but in such cases it is due to the fact that it is entered into from wrong motives. Let us say from lust, or from convenience, or from the desire to have a home, or from parental pressure, or some other imperfect motive.

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Possibly it is a failure because of the failure of one or both parties before the marriage to ascertain if there was mutual fitness for each other, mutual congeniality. Possibly from ignorance of what marriage really means. Possibly from selfishness on the part of one or both of the contracting parties.

Marriage has two parts, an external and an internal. Too many people think of marriage as merely an external form, and give no attention to the soul of it. An external marriage is like a house without any furniture, thus empty, or with ill-assorted furniture. Marriage for its happiness depends upon what we ourselves put into it.

Marriage is also to be thought of as a partnership. We all know very well what a partnership in business is if the partners do not agree. It is not possible for any two men whatsoever to become associated in business successfully if, ill-mated, they do not agree with each other in the many details that arise in the conduct of the business. In marriage the partnership is far more intimate.

Our pessimistic friend ought to know that business partnerships are not necessarily failures; they may be, and often are; but that is due to inability of the partners to agree with each other.

He might likewise know that marriages are failures because of many reasons not inherent in the re-

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lationship itself. Marriage promises much only to those who enter into marriage intelligently.

Therefore we are pleading for education for this most beautiful of human relationships, in order that every marriage may be a success.

CHAPTER XXXVII

IS THERE ANY TRUE MARRIAGE LOVE

I have another question to answer: "You speak of true marriage love. Is such love anything else than the instinct for mating which characterizes all animal life? In other words, is it not merely an instinct to keep the race alive and hence purely animal? I fail to see that human beings are superior to animals when it comes to mating, or that your 'true marriage love' is anything else than the instinct to propagate, an appetite as animal as eating and drinking."

In answer to this attack let me say that I do not believe that men and animals are on the same plane of life. I admit that a man is primarily an animal, as to his body, and has instincts which beasts share with him, but a man is inexpressibly more than an animal. Of course, I perceive that many people seem to be little above the animal in their knowledge, in their passions and in their grossness of living.

But I am not satisfied to class myself with the

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animals. I am sure that most people are more than animal, with the capacity to become the sons of God. Animal mating seems to be inspired merely by the instinct to propagate. It is blind, unreasoning, animal.

But human mating is the highest friendship and companionship. The propagation of the human race ought to be, because of the superior nature of man, as superior to animal mating as heaven is superior to earth. True marriage love is human. Mere animal love in human beings is bestial. In animals it is merely the order of their nature.

I will go further and say that many unhappy marriages arise from the fact that one or both parties to the marriage enter into it merely as an animal might. If they are only animal in their feelings and outlook on life nothing better can be expected for them than a caricature of marriage. Such people can never know what true marriage is, or, for that matter, can never know what truly human living is and enjoy the life of a human being. They are still, despite the veneer of good clothes and apparent friendliness, animals dressed up as men.

CHAPTER XXXVIII

IS LOVE BLIND?

Someone asks: "Don't you think that love is blind?"

Yes, too often so. Many girls see in a young man their ideal. They do not see the qualities that really exist in him. They are blind to his defects and sometimes glaring faults. They see a hero instead of a very imperfect youth, often silly, often vain.

And young men are just as blind to girls they meet. They fail to see the obvious silliness and vanity of such girls, and even far worse faults. Other women could open their eyes.

At the same time there is in true love often the power to see the really splendid qualities underneath the appearance.

A wife sometimes recognizes wonderful possibilities in her husband that other people do not see, and sometimes, like the sculptor working over the block of marble, is able to carve out a hero that others never suspected to exist.

Men when they attribute their success in things

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they undertake to their wives are proving that in the case of their wives love was not blind. She saw what was in her man and helped to bring it out in his development.

I read this statement the other day which strikes me as useful in this discussion: "Love should be always blind, or to read the saying aright, should keep so keen a vision for perfection hidden to other eyes that it can never ponder on the imperfections that do exist, should never accuse but always excuse defects, faults, failures. Yet a man should learn to call his wife an angel not because of her hazel eyes, but because of the pure soul that looks through them, be they hazel or iron grey."

In other words, the writer is trying to say that love should be blind to faults if people are once married and have eyes wide open to see qualities that make for perfection.

But before marriage I would urge young folks to keep their eyes open, open to see glaring faults as well as open to see possible virtues. For if we are not honest with ourselves before marriage we may plunge into a swamp.

The eyes of our mind are given us to see our pathway through life just as surely as the eyes of our body are to help us walk safely on the ground.

CHAPTER XXXIX

MARRIAGE WITH A FLOURISH, ENDING AS A FIASCO

Here is another question that ought to interest many people: "Ought one not to expect that marriage shall begin with a flourish and end as a fiasco? Is it not the fact that the beginning of marriage is apt to be about all there is to it so far as happiness is concerned? Can one reasonably expect the honeymoon to continue very long? Is your high ideal of marriage anything more than a tame friendship after the honeymoon is past?"

This is my reply: Of course, people who enter upon marriage with delight look forward to a lifetime of joy. The first joys of marriage, however, begin to pall, oftentimes because those joys are too often largely animal. Then comes a waning interest. Then possibly comes mutual adjustment.

Too often each finds the other totally different from what he or she expected. Little by little, or sometimes suddenly, the conflicts develop, and quar-

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rels begin. Each begins to see in the other faults that were never suspected.

Possibly politeness is forgotten and the real roughness of soul stands out in all its ugliness. Possibly life glides along smoothly and little attention is paid to the rocks.

But almost universally the joys of the honeymoon time disappear. Life becomes more or less commonplace and sometimes, as faults in one of the other develop, venations.

Now I have tried to picture fairly the course of many marriages. It is true, as my questioner says, that many a marriage that began with a flourish ends as a fiasco. It is also true that in many marriages, if actual conflicts and quarrels do not develop, a critical spirit does; and oftentimes the best that follows the honeymoon is a tame friendship, rather pale after the vivid honeymoon.

But the beautiful honeymoon ought to be a delightful portal to an even happier married life. That is the ideal. The joys of the honeymoon too often pall because they are apt to be so largely animal and mere animal delight must sooner or later come to an end.

What I am arguing to prove is that true marriage is not animal, but it is of the spirit. Because so many people entering marriage are animal in their

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natures and development, and satisfied to be animal, so many marriages fail of true happiness.

Now the advocates of trial marriage and companionate marriage urge us to believe that we can find happiness by trying out new mates and thus in going from one honeymoon to another. In other words, to enter marriage with the idea of getting one out of many who will enable us to keep on with a perpetual honeymoon.

But we are not made spiritually to go through marriage after marriage. If we are only seeking honeymoon after honeymoon, but necessarily with a different person, we are only selfishly trying to get animal pleasure.

Our spirit is that of getting, always getting. Inevitably it is selfish, self-seeking, and the selfish, self-seeking person cannot be happy in marriage or out of it. There is no happiness for the selfish soul anywhere in the universe. It is the spirit of exploitation. The man or the woman who exploits another for his or her own selfish gratification is never going to be satisfied.

True marriage happiness results from the spirit of giving, from love that desires to benefit the beloved. There is happiness only in the spirit of giving. Therefore, if the marriage is to stand the strain that follows the honeymoon it must have on both sides

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the spirit of giving to the other, of seeking the happiness of the beloved. Now, for such, marriage is heaven itself. The honeymoon becomes a portal to an even happier married life.

An engineer builds a bridge that will stand the strain of the worst weather and the worst possible conditions, not merely the best conditions. So marriages must be built, with forethought and careful consideration of all the conditions. Therefore education for marriage is indispensable for the human race.

CHAPTER XL

DO YOU BELIEVE IN EQUAL RIGHTS FOR WOMEN

I believe that after marriage wives have equal rights with their husbands. Perhaps that is a new-fashioned idea? I do not believe that the woman is to be subjected to the man. It is an equal partnership. I do not believe in the wedding ceremony that makes a woman promise to obey her husband, and if I were a woman I would never so promise. It is obsolete and it is being taken out of the modern wedding ceremony.

None of us believes in that old-fashioned idea of marriage any longer. We do not believe that wives should be obedient to their husbands. We do not believe in domination of the wife, and certainly not of the husband. Each must be free. Obviously the only way people can get along in marriage is by loving each other enough to be willing to pull together in double harness.

CHAPTER XLI

IS MARRIAGE CHASTE

The idea that marriage is a little bit unchaste and a necessary evil is not in accord with the ideal which Jesus expressed. He says that in the beginning God made them male and female and intended men and women to live together in the holy estate of matrimony. What God has planned cannot be impure and it does not make people impure or unchaste.

People are chaste or unchaste because of their own attitude towards sex and not because they are unmarried or married. A virgin may be as unchaste as a married woman. It depends wholly upon the woman, but inherently marriage is as chaste as virginity.

CHAPTER XLII

LASTING MARRIAGES

Of course, if people are not really married as to mind and spirit, and are too far apart ever to harmonize, such marriages are not to be lasting. In this world for many reasons they may continue, and ought to do so if it is possible for people to get on at all.

But the idea back of marriage is its lasting nature. People who enter into marriage should do so with the idea of living together until death parts them. Why? Because marriage ought to be based upon mutual regard and affection, and if people love each other as they ought to do before they marry they will normally want to live together as long as life lasts. The nature of love is to desire to be with the loved one forever.

Possibly there is not a great deal of that kind of love in the world, and yet that is the way people ought to feel about the matter normally. Marriage is based on that idea.

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I believe that each one of us has only one true mate in all the universe. We are like a piece of paper that has been torn into two parts, the man is one part and the woman the other. It is impossible for one to be truly and permanently happy until the two separated pieces come together and fit into each other. That is ideal marriage.

You may say that it is romantic. Such an agreement between man and woman is certainly ideal. Husband and wife should perfectly harmonize. They should be attuned to each other as two instruments that are mutually responsive. A so-called man, one of the masculine gender, is only half a race man. A woman is only half a true human unit. Together they make one complete human unit, a complete man of the race type.

And my belief is that there is only one man for any given woman, making when united the perfect unit.

I believe that somewhere each one has his or her perfect mate, or complementary self. We may never meet in this life; may never marry here; but I believe that sometime, somewhere, here or hereafter, we shall meet, and the two parts will be united into the perfect one.

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If we do not meet in this life, we are prepared for each other by the trials and disciplines of life, and when we meet hereafter we shall find ourselves married, a perfect one, to live together in ideal happiness to eternity.

CHAPTER XLIII

MARRIAGES IN HEAVEN

Someone asks, "What about the statement that there are no marriages in heaven?"

All true marriages are made here by the processes of experience. We come by growth into true and perfect marriage. Two people may meet here and love each other and be married, and yet it may take years of living together to come into the closer interior union that makes the highest ideal of marriage.

But they may never meet here. Yet they have been fitted by life itself for one another and find themselves hereafter so adapted to one another as to realize a perfect union. The marriage, as far as adaptation is concerned, is always made here. I am not responsible for this idea. It came from Swedenborg. Robert and Elizabeth Barrett Browning embodied it in some very beautiful poetry.

Thus all marriages are made on earth, though all are not realized here. Do you believe it?

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When you think of your father and mother or other loved ones in the other life, do you not think of them as married? Do you think that family relationships are broken up when all meet again in the hereafter? Of course, you believe that your father and mother continue married if they truly love each other and want to live together; otherwise not; they find their true mates.

And so you will find your true mate, possibly here; certainly hereafter. But does it not seem reasonable to think that we do not lose our sense of human relationships when we pass out of this life into the real world of the hereafter?

What is marriage? Is it not a union of two congenial people of the opposite sex, congenial in tastes and thoughts and feelings and aspirations? Is it not a union of true minds in a holy bond? Why should not such a bond be permanent if it is desired? Do we ever cease to be human beings, even if we live after death? It would be worth nothing at all to us to live after death without our loved ones.

Marriage is not mere physical union. That is the least part of it, even though so many seem to think that there is nothing else to it. When people are united by mutual tastes and thoughts and feelings and experiences and aspirations as man and wife

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they are truly married. And especially when they are united as to spirit as well as to mere outward thoughts and feelings.

This view gives infinite comfort to those who have never married here. And also to those who have been unhappily married. According to Swedenborg we are all destined for a perfect marriage hereafter, whatever our experience of marriage or lack of it here, dependent of course upon our capacity to enter into such an ideal relationship.

Now what I look forward to is the education of people for marriage so that they will understand it beforehand, and will then try to understand their own nature and the nature of the person who interests them as a possible mate.

How much better it is to find out the true nature of the other person before one marries them than afterwards! It can be done in most cases. It is not necessary to go through the agony of an unhappy marriage to do so. If our ignorance were enlightened as to the true nature of marriage, as to ourselves and as to other people, we could avoid mistakes.

Why not set out definitely to bring about the education of young people for marriage?

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It is a thousand times better than trial marriage. That is utterly abhorrent to one's finer nature. It is only physical marriage. It is giving up one's body without one's real self, and that is desecration.

CHAPTER XLIV

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